THE FIRST RVLE OF THE GLORIOVS VIRGINS. CLARE:

As it hath bin reuieuved, & with annotations printed at Peruse by the R. Fa. Procuratour of the Capucins in the Court. an. 1639.

Vvherunto are annexed certaine obseruations taken out of learned Authours of the Order of S. Francis for better cleering of some doubts occurring in the practice therof.

Printed at Roüen. 1658.
Permissu Superiorum.

BODLEIAN
P
15 DEC 1967
LIBRARY

IESVS MARIA.

THE Rule of S. Clare going againe to the presse, it hath bin iudged not amisse to aduertise, that diuerse, who these lateryeares haue printed the same, make some difference thercin from the copy, which vsually is in all countryes, & that which is in the ancient chronickles of S. Francis. Reuerend Father Wadding in his Annalls leaueth out the promisse,

which S. Clare sayth S. Francis made her, to haue care of hers as of his owne in temporalls, because they will not acknowledge that hee would make any such obliga-
Anno 1224. tion: these are the words, which the sayd Father Wadding alleadgeth vpon the same subiect. When S. Francis was thinking of going into the East, & was determined to present himself before the Sultan, Cardinal Hugoline the Protector treated with him concerning the gouernement o

the Monaſtery of S. Damian, & others which began now to bee multiplied for the poore Dames, to whome hee anſweared, that hee had not built any, but only that, wherein hee had incloſed Clare, non procured any other to bee built & ſo of this only had taken the care, both in reſpect of regular diſcipline, & poore maintenance to bee procured by himſelf, & his by begging, & that nothing ſo much diſpleaſed him, as that his Friars ſolicitouſly ſought to haue

houſes built for Nunnes in other places, & to haue them gouerned by them: but that, which aboue meaſure grieued him, was, that they gaue them his name, & would haue them called Minoreſſes. Wherefore hee dealt inſtantly with the moſt illuſtrious Cardinall Protectour, that the care, & familiarity of the Nunnes, might, as farre as could bee, bee remoued from the Friars, if hee deſired their credit, & profitt, & that they might bee called only by the name of the poore re-

cluſed Dames, vntill time might giue them one more apt, & conuenient. To the farther reaſons, which the holy Father adioyned to the pious, & affectionate Protectour of the Order, hee anſweared, that hee would treate the buſineſſe with his Holyneſſe, & from his hart commended the diligent eare, & pious aſſiſtance of Clare, & her companions to the holy man. S. Francis indeed neuer omitted theſe things concerning the Damiates of Aſſiſe, which gaue to the other Friars

example of helping other Monasteries, & so to interpose them selues in those things, that when the secret euill brake forth, & manifested it self, the Brethren could not draw back from the mischeife, as appeared to their incommodity vnder Vrban the IV th.

A notable saying of S. Francis against the care of Nunnes.

Which the holy Father foreseeing in spirit withdrew them from ministring to the sacred Virgins, saying oftentimes with trouble of mind, Iam afrayd least when God

hath taken from vs wiues; the deuill hath procured vs sisters. Adde to this the seuere punishmẽt which hee gaue to one of his companions called Brother Steeuen, because hee by commaund of Bro: Philip Long Visitour of the Nunnes went to a certaine Monastery: for as hee was going frõ Beuania a Towne of the Vale of Spoletum to Assise, Brother Steeuen tould the holy Father simply,

A seuere pennance giuen by S. Francis to Brother Steeuen, be cause hee had euen vvith the leaue and commaund of the Superiour of the Nunnes gone to their Monastery.

wha hee had done, & hũ-bly beſought him to par-don him. The holy man heard him, & reprehen-ded him sharpely, & tould him that diſobe-diẽce in a matter of ſuch moment was not caſily to bee pardoned; hee there-fore commaunded him to plunge himſelf in the riuer, on the banek whe-reof they walked, cloa-thed as hee was in the moſt cold time of the yea-re beeing December, which Bro. Steeuen doing vpon the commaund of the angry Father: extin-guish ſayth hee with that

water the ſparekles which the pleaſing, & ſweete, but daingerous fire hath enkindled in you, wash, and cleanſe with theſe waters the filth, which hath ſtuck to you perhaps without your knowledge: hauing ſaid this hee went on, & neuer turned againe his countenance, or face to him, that folowed with his habitt all wet for two miles, vntill they came to the place; where they were to lodge, where the holy Father with mild words tempered the rigour of his ſentence; &

helped the good brother tu dry his wett cloaths. But Hugoline hauing cō-ferred with the Pope about the buſineſſe, tooke vpon himſelf the gouernement of the reſt of the Nunnes, beſides thoſe of Aſſiſe, making one Ambroſe, a diſcreet man of the Ciſtercian Order, his delegate, whome hee appointed viſitour of them all; then hee preſcribed thema rule, adding to it

Card. Hugoline commending thoſe of S. Damian to S. Francis tooxe the care of the Nunnes vpon himſelf vvhich hee committed to Bro. Ambroſe a Ciſtercian,

his owne inſtitution, whereof is ſpoken elſe where: But brother Ambroſe beenig dead; there ſucceeded him by authority of the Pope, with the conſent alſo of the Cardinall, Friar Philip Long one of the companions of S. Francis, hee himſelf alſo procuring the ſame with out acquainting the holy Father t he rewith; hauing moreouer leaue giuen him to appoinct Friars in the Monaſteries: hee was moued thereunto by pietty, & good zeale of the profit of the ſacred Vir-

gins, who wanted maiſters, & guides of that new & moſt ſtrict life, not thē ſo well knowen to men, for hee thought reaſonably that they would bee better inſtructed by men of that life thē by others: yet this zeale of Philip was not approued by S. Francis, who thus checked the man: Brother Philip you haue done ill; hetherto the ſoare was in the flesh, & there was hope of cure, but now beeing rooted in the bones it is become incurable. Hee was indeed a prophet, for whilſt the

Nunnes were vnder the care of others, the Friars might easily bee pulled from them, & the mischeife of familiarity bee preuented, but after that they vnder tooke that care, the wound was incurable, whilst they could not, euen when they would, shake it of, beeing now growen burchensome, troublesome, & daingerous, as was proued to the great hurt of the Order vnder the Generalate of S. Bonauēture. Thus farre Wadding word for word, which is here put at lar-

ge, to shew how cleerely hee manifesteth, that S. Francis neuer did oblige the Nũnes to bee subie& to his Order by the rule which hee gaue to S. Clare, & the Friars still maintaine by those words of the first Chapter to bee of obligation, & to bee so ordained by S. Francis: or else the Nũnes cannot bee boũd, they onely vowing to obserue the rule which S. Francis gaue. That hee should bind the Nunnes,& haue no intention to oblige himself to haue care of them is not to bee credited

credited & therefore F. Wadding, & others, who put out of S. Clares Rule this promiſſe of S. Frācis, ought to haue alſo put our her promiſſe in the firſt Chapter, that depending wholly vpon the other: if euer there were ſuch a contract, or promiſſe, they were certamely mutuall betweem the two ſaincts, & may probably bee beleeued to haue paſſed in herfirſt beginnings, or conuerſion, as her ſelf tearmes it.

R. Father Xixtus Firbois a Recollet, who

hath written lately vpon this passage, in a translation made by him of S. Clares rule, for the Nunnes of Lyons of S. Clares Order, saith that Saint Francis neuer inserted himself this promisse of his to S. Clare in the Rule hee gaue her, but that they were added by her since the decease of saint Francis, out of two letters, which the holy Father had written to her; & so putteth out all the sixth Chapter of the rule, as words of the holy Mother: where in deed shee expresseth her promisse,

as the motiue, why the holy Father made his: The firſt of the letters, which ſaith this authour, the holy ſainct had from S. Francis & is meant in this place, is that where shee ſaith. The holy Father conſidern'g wee feared no labour &c. moued with pitty wrote vnto vs a forme of life in this maner. For as much as by diuine inſpiration you haue made your ſelues daughters, & handmaydes of the moſt high Father of Heauen, & haue taken the holy Ghoſt for your ſpouſe, to liue accor-

ding to the perfection of the Ghospell : I will & promisse you that I will allwayes haue a particular , & speciall care of you, by my self, or my brethren, as I haue of them selues. The second letter was that , where S. Clare saith, that hee signified his last will saying : I Brother Francis your least will follow the life, & pouerty of our Lord Iesus-Christ, & his most holy Mother, & will persеuer therein vnto the end : & I beseech you (all of you my Dames) & giue you counsaile to

liue allwayes in this most holy life, & pouerty, & take good heed that by the persuasion, or counsaile of any, you neuer leaue it The first of these letters had this title or superscription: To his most deer sister, & other sisters of S. Damian Brother Francis wisheth health in Iesus-Christ: by this letter S. Francis promised that hee, & his brethren would haue care of her. The second was written a litle before his death the sainct with her sisters hauing written to him of their great desire

to see him before his death: the inscription wher of was as the other but his letter began as wee haue sayd I Brother Francis the least &c. By all which discourse sayth this authour, appeareth how this chapter is not of S. Francis but S. Clare: & with how, iust reason wee haue, sayth hee, taken it out of the body of the Rule, & placed it as an annotation: hee doth the same with all the other words of S. Clare, only her obedience mentioned to S. Francis & his successours hee pas-

seth ouer which one may as well belieue were only in a letter of the holy Mother to S. Frācis in her first conuersion, as the promisse of the holy Father to her, & of no more obligation: the reason why this Father Recollect putteth a part out of the rule all the words of S. Clare, is because the sisters only vow what S. Francis gaue. And as Wadding so hee putteth that of the first Chapter, & as shee in the beginning of her conuersion vowed obedience to Brother Francis &c. & hee

sayth the word saint was added by the Pope when hee confirmed the rule 25. yeares after the death of S. Francis. Therfore in all places of the rule, hee speaketh as is mentioned in the Friars rule saying S. Francis made it in all things alike as much as possibly might bee suiting to woemē: and in order to this, & the auersion of the holy Father to the gouernement of Nunnes: it may as well bee belieued that hee made this first chapter also alike to that of his Bretheen, where immediately

diately after his vow to his Holyneſſe, hee ſayth, the Brethren ſhall obey brother Francis, & his ſucceſſours, to wit & the ſiſters ſhall allwayes obey ſiſter Clare, & all other Abbeſſes. Theſe things conſidered, & the many diuerſe opinions, which euery day come forth, it was thought beſt to print that Rule which hither to hath bin generally in all parts knowen, & published: neither doth it ſeeme inconuenient to giue that reſpect to the Glorious Mother, as to leaue in the body of the

Rule what shee thought fitt to insert. It is also the same Rule which the Capucines haue printed at Peruse; sett forth with annotations, the same that are here in the margine: by the R. Father Procuratour in the court of Rome of the Friars Minours Capucines, made for the Nunnes subiect to them: & by these his marginall expressions hee taketh away the nouelty, which is by ignorance made of hauing in these times Monasteries of S. Clare subiect to the Bishops.

There haue allwayes bin grent diſputes about the ſubiection of the Nunnes. Some times the Nunnes them ſelues deſiring it, in reſpect of their pouerty to haue them to begge for them; but was, (as Wadding noted) reiected in thoſe great difficulties, which aroſe in S. Bonauentures time of beenig Generall, who would not permitt any Friars to bee with the Nunnes, but that firſt euery Monaſtery ſhould giue a writing, wherein was declared, that it was of pure charity & no obligatiõ: ſince theſe

times the Friars them ſelues ſought the Nũnes ſubiection; & R. Father Caſſal, was the firſt, that obteined it of his Holyneſſe in ſo large a mãner as wee ſee Neither can it bee eſteemed ſtrainge, becauſe this Order of S. Clare is a diſtinct Order S. Bonauenture ſpeaking to the Abeſſes & Nuns in generall of the Order of ſainct Clare, ſayth, betweene your Order, & the fore ſayd Order of the Friars Minours, there is thought to bee ſpeciall charity: where it ſeemeth manifeſtly that hee ſuppoſeth the Clariſſes, &

the Minours to bee distinct Orders, & the Order of S. Clare not to bee subiect to to their obedience, but only vinted with it by special charity.

Some familiar signe of this verity may bee taken from the very name: for other Nunnes, as they obserue the same Rule with the men without any alteration to their sexe, haue also a common name with men as Benedictine Nunnes, Augustine Nunnes, Dominican Nunnes, Carmelite Nunnes, &c. But the Nunnes of S. Clare are not in any country called,

nor nideed ought to bee called Franciſcan Nunnes of S. Francis, or Minoreſſes of the Minours, but Clariſſes of S. Clare: as the Popes Vrban, & Eugenius IV th. of that name haue ordained, to wit that theſe Nunnes should bee diſtinct from all other Orders as well of meu, as woemen, by name as by Order & inſtitute: to which may bee added what I haue formerly ſayd of S. Francis vpon this ſubiect.

This diſtinction of Orders is not to bee ſuppoſed to depriue them of cō-

munication with all the priuiledges of the Order of the Friars Minours, as may bee particularly obſerued out of the Bull which Boniface the eighth granted to the Clariſſes vnder the ſubiectiō not of the Friars Minours, but of the Protector, that all & each of their Monaſteries enioy all the Immunities, liberties, Indulgences, & Priuiledges, which are by the ſea Apoſtolique granted to the Order of S. Francis the Friars Minours, & the Brethren, & perſons thereof. Therefore the Nūnes of S. Clare, if they should

ſubiect them ſelues to the Ordinaty, may notwithſtanding vſe & enioy all the Priuiledges which the ſayd Order of Minours hath, which hath bin ratified by all the ſoueraigne Bishops,

THE CONSTITVTION of Pope Innocent the Fourth, declaring the Nunnes of the Order of S. Clare, not to bee subiect to the Friars Minors, by their Rule giuen by saint Francis & forbidding the said Friars to exercise any Iurisdiction ouer them, vnder vvhat pretence soeuer.

THIS Apostolicall Constitution, or Bull, is most authenticall, whereof frequent mention is made in the Chronicles of the Friars Minors, as beginning Re-

Sto assumpto tramite; & kept in the great Conuent of the same Order in Paris, Whence an authenticall Copy was sent to the Monastery of Graueling the yeare of our Lord 1628. by the Nuntius Apostolicall of France. For the better vnderstãding of which Bull, some historicall poincts suppoſed, & touched there in, are to bee noted.

First that the Seraphicall holy Father S. Francis, gaue vnto S. Clare a Rule, by vertue whereof the Sisters were leaft subiect to the Bishop of Ostia, &

obliged to obey the Cardinall Protector, without any mention of subiection to the Friars Minors, as Emmanuel Rodriguez testifieth Tom. 1. reg. q. 17. art. 8.

Secondly: After the death of the holy Father, some Prelates of the Order of the said Friars, changed the first Rule, & inserted in to it: that the Sisters should perpetually, & inuiolably bee subiect to the Order of the Friars, & to the Generall & Prouincial Ministers thereof: which Rule they got to bee approued by Pope Innocent

the Fourth, then reſiding at Lions in France.

Thirdly. This was done with the conſent of ſome Abbeſſes, but without the conſent, or priuity of the holy Mother glorious S. Clare: who preſently beeing much grieued with this change, complayned, & appealed to the ſaid Pope Innocent the Fourth, for a reuocation of that change of the Rule.

Fourthly. Herevpon the ſaid Pope committed the examination of the matter to the then Cardinall Protector the Bishop of Oſtia who iudged the firſt Rule,

which doth not subiect the sisters to the Order, most proper, & most fitt for thē, especially beeing made by the Seraphicall Father. Wherevpon hee commanded the Friars Minors, in their Generall Chapter held at Genua, neuer more to meddle in the gouernement of the Sisters or of their Monasteries.

Fiuethly. When the Friars Minors neglecting the cōmaunds of the Protectour, did not with standing continue perforce their iurisdiction in gouerning the Sisters, resisting the Messengers sent by the sayd

Protectour, intercepting his letters &c. the ſaid Pope Innocent beeing truly informed of all, putt forth this Bull, or Apoſtolicall Decree: where in hee ſetteth downe particularly all, that in theſe Annotations hath bin mentioned: & vnder grieuous cenſures obligeth the afore named Friars Minors neuer any more, vpon any occaſion whatſoeuer to intermeddle in the Gouernment of the Siſters, as by the Bull it ſelf here enſuing appeareth.

Innocent Bishop, Seruant of the Seruants of God, to our beloued Son-

nes, the General & Prouinciall Miniſters of the Order of the Friars Minors Health and Apoſtolicall Bleſſing.

The trauailer, that hath taken the right path, whereby hee may well attaine to his intēded iorneys end; should in vayne, & vnprofitably eſſay to find out other trackes. For by how much the more different wayes hee tryeth, by ſo much the more hee prolongeth his iorney; & whilſt hee endeauoureth ſo to make haſt, hee the more delayeth, prolonging perhaps his short way by vn-

wary digreſſion: becauſe hee that goeth by diuerſe paths, eaſily ſtrayeth from the right, & ſoone falleth into a wrong way: & hee that goeth on ſo, cometh indeed late to his iorneys end, nay by ſo going on, goeth in ſome ſort further from the end itſelf. Wherefore variety, & newneſſe of wayes is to bee auoided, & antiquity ſollicitouſly to bee reteined, whē as old wayes are better knowne then new, & by thoſe wee goe more confidently on, then by theſe. Hee therefore who can follow the beaten way,

lett

lett him prouidently auoide the vnbeaten. Wee indeed newlõg ſince deſiring that our beloued daughters in Chriſt the Abeſſes, & all the Nũnes of the Order of ſain& Damian, who flying the lubricity of the world, haue choſen clauſtrall ſolitude, should vnder the obſeruance of that rule ſerue our Lord continually, by which they might more caſily merit the eternall rewards; by our letters gaue order to our Venerable Brother the Bishop of Oſtia, & Velletret, that hee should not permitt them to bee con-

ſtrained to the receiuing, & obſeruance of the new forme of liuing, or the old chãged whilſt wee remained at Lions, vnleſſe hee ſaw it expedient for their ſaluation: but that hee ſhould make the old, which the foreſaid Abbeſſes & Nunnes receiued in the inſtitution of their order, if the benefit of their ſoules might thereby bee better procured, to bee by them inuiolably obſerued, reſtraining the contradictours by Eccleſiaſticall cenſure, no appellation admitted. Who, as by his relation wee haue vnders

tood, desirnig diligently to fullfill our commaund, knownig after diligent deliberation had, that it would bee more profitable to keepe that ancient rule firmely, which they by the carefull endeauours of Pope Gregory our predeceſſour of happy memory receiued in the beginning of their religion, & that it was no way expedient to receiue the foresayd new rule, or old rule changed, nor for a way newly inuented to forsake the former wholsome one, or for an vnaccustomed path of life to decline

from the accuſtomed, by authority of the ſayd letters, by his letters ſtraightly commaunded the ſaid Abbeſſes, & Nunnes in vertue of obedience, that by no meanes receiuing the foreſayd new forme, vpon command giuen, or to bee giuen of whatſoeuer Miniſter, or Friar of your Order, or if they haue receiued it, not obſeruing it, they ſhould procure perpetually to keepe the old forme. And becauſe it is conteined in that new forme, that the Generall, & Prouinciall Miniſters of your Order haue iuriſdi-

ction ouer the ſaid Abbeſſes, & Nunnes, & it appeareth therein that this iuriſdiction is giuen to you, & other Miniſters, who for the time ſhall bee. The ſayd Bishop by his letters, by Apoſtolicall authority expreſſely commaunded you in a Generall Chapter of your Order aſſembled at Genua, that in no wiſe you should meddle with any iuriſdiction ouer the ſaid Abbeſſes, & Nunnes, or their Monaſteries, nor preſume thence forwards to exerciſe any: by others neuertheleſſe inioyning the ſaid Abbeſſes & Nun-

nes, that they should endeauour to attēd, & humbly obey, not you, or other Ministers, who shall bee for the time thence forwards, vnder pretence of what soeuer iurisdiction but him, & visiters deputed by him ouer their Monasteries; but some of you, which was not beseeming disobeying the cōmaundment of the said Bishop according to their pleasure neglected to keepe it, by their owne authority contrary to the tenour of their rule, some times entring the said Monasteries, & some times sēding of their

Friars to them, procuring alſo, that the ſaid Abbeſſes, & Nunnes should not hearcken to the cõmaunds of the foreuamed Bishop, & often contradicting his meſſengers, & letters, diſputing alſo, & definitiuely affirming, that you are not bound to obey the ſaid Bishop but in ſome caſes. Therefore wee by Apoſtolicall writing ſtraightly inioyning commaund, as well you all, as euery of the Friars of your Order in vertue of obedience, vnder paine of excommunicatiõ, that you in all things ſtudy to obey the fore ſaid Bis-

bop, & his commaunds, & letters, *exerxising no iurisdiction at all ouer the foresaid Abbesses, & Nunnes, & their Monasteries, seeing that absolutely you haue none.* Neither by word, nor deed, secretly, or mauifestly, by your selues, or others, in any sort, procure that the said Abbesses, & Nunnes hearcken not to the commaunds of the Bishop himself; nor euer oppose your selues against his messengers, & letters; but raither seeing that as well your, as their order is by the Sea Apostolick cõmitted to the care of the said Bishop, who with

with vigilant care attending to both, ceaseth not with all attention to procure the profitt of both; that you deuoutly receiue, & inuiolably obserue his commaunds, as well in all the foresaid, as in other things: especially seeing that as well you, as all the Friars of your Order, after the Popo of Rome are obliged more specially to obey, & attend to the Cardinall deputed by the same sea to your Order, for the care, & custody thereof, other wise wee will by the help of God haue the sentence, which the said Bishop gaue

againſt the rebellious to bee ratified, & make the ſame, no appellation admitted to bee inuiolably obſerued to condigne ſatisfaction, notwithſtanding any conſtitutions, indults, or letters Apoſtolicall of what tenour ſoeuer they bee, generally, or ſpecially hetherto granted, or here after to bee granted, to you, or any of you, or to your Order. Giuen at Peruſe the 15. Kalends of April, the tenth yeare of our Pontificate.

THE APOSTOLICALL Confirmation of the Rule, vvhich our holy Father S. Francis gaue vnto our holy Mother S. Clare.

INNOCENT Bishop Seruant of the Seruants of God: to our beloued daughters in Iesus-Christ, Clare Abbesse, & the other Sisters of the Monastery of S. Damian at Assise health, & Apostolicall Benediction.

The Apostolicall Sea is accustomed to condescend to the pious requests, & good & holy desires of

them, who domaund any fauour or grace to bee granted. You therefore hauing made humble suite to vs, to approue, & strengthen with our Apostolicall confirmation, the Rule, according to which you are to liue in common, in one spirit, & profession of most high pouerty, the same rule hauing bin giuen you by the holy Father S. Francis, & of you receiued with much contentment, & ioy: which Rule also our Venerable Brother the Bishop of Ostia, & Velletre hath approued, as is more amply conteined, & declared in the letters of

the ſaid Bishop, conformable to the commaundment, which wee gaue him to confirme it with our Apoſtolicall authority, committed to him in this behalf. Wee condeſcending to your deuout petition do againe confirme by theſe preſent letters, the ſaid Rule, with our Apoſtolicall authority, inſerting the tenour of the ſaid letters word by word in theſe preſent letters, as followeth.

Reginald by the grace of God Bishop of Oſtia, & Velletre to his moſt deere Mother, & daughters in Ieſus-Chriſt Clare Abbeſ-

se of S. Damians at Assise, & her Sisters as well present, as to succeed, healch, & fatherly Benediction. For as much as you my deecely beloued daughters in Iesus Christ contemning the pōpes, & delights of the world, & following the footesteppes of Iesus-Christ, & his most holy Mother haue chosen to remaine inclosed, that you may with the more liberty, & purity serue God. Wee commēding your holy resolution, courteously grant you your demaunds, & holy desires: & by the Popes authority, & ours, confirme for you, & all tho-

se, who shall succeed you in your Monastery the forme, & Rule of life, of holy vnion, & most high, & sublime pouerty, which the glorious Father S. Francis hath giuen you to obserue as well by word, as by writing: the which Rule is here vnderneath specified as followeth.

IN THE NAME OF OVR LORD IESVS-CHRIST, Amen.

Here beginneth the Rule, and forme of life of the Order of the poore Sisters, giuen by S. Francis.

CHAP. I.

1. THE Rule, and forme of life, of the Order of the poore Sisters, which the glorious Father S. Francis hath instituted, is this. † To obserue the holy Ghospell of

In this Chap. there is nothing but

the three vowes, which are mentoined therein: for the ordinances, & profession speake sufficiently of the fourth vow, which the Sisters make to keepe inclosure.

our Lord Iesus-Christ, liuing in obedience, without Propriety, and in Chastity. *

2. Clare vnworthy handmaid of Iesus-Christ & litle plant of our most holy Fa. S. Francis. † Voweth Obedience, & Reuerence to Pope Innocent, & to his Successours, who lawfully, & canonically chosen shall enter in the Church of Rome. *

3. And as in the beginning of her Conuersion, I

shee with her Sisters vowed Obedience to the most holy Father S Francis : so in like sort doth shee † vow to obserue the same Obedience inuiolably to all his successours.

That is the Bishops, or Prelates of Religion, as they shall bee subiect & gouerned.

And the other sisters are allwayes bound to obey the successours of the holy Father S. Francis & to obey also Sister Clare, & all other Abbesses, who beeing lawfully, & canonically chosen, shall succeed her. *

Of those vvho desire to enter in to this Religion: & how they shall bee receiued.

Chap. II.

1. VVhen any one presenteth her self to you through diuine inspiration to take vpon her this life, the Abbesse † shall bee bound to aske the consent of all the Sisters: * & if the greatest part giue their † consent, hauing licence of the Cardinall, your a (Protector) a That vvhich here is said, that none are to bee receiued into the Order vvith out licence of

the Protector our this povver hath bin by diuerse Popes committed to the Generall, & Prouinciall, as it is set dovvne in the Constitutions: & before any bee receiued; they must examine her: & make her to bee examined by the Bishop, or his Vicar as is ordained in the Counc of Trent. Sess. 25. c 17. or by the Bishop alone & or his Vicar beeing immediately subiect to him.

the Abbesse may receiue her. *

2. When shee is to bee receiued. The † Abbesse shall examine her diligently, or cause her to bee examined, concerning the Catholik Faith, & the Sacraments of the Church: * all which if shee doe believe, and faythfully will confesse, & stedfastly observe to

theend, then (if shee haue no husband: or if hee with leaue of the Bishop of his dioceſſe bee entred into some Religion, & hath made vow of chaſtity: beſydes if shee bee not too farre in yeares: nor haue any ſickneſs, or weakeneſſe of head that may hinder the obſeruance of this life, there) † shall bee declared vnto her the contents of your manner of life*

3. And if shee bee fit, & willing, the words of the holy Ghoſpell shall bee ſayd to her, to wit, that [b] shee † go

[b] That vvhich here

is said that the nouice giue away all that shee hath to the poore, before shee enter into the Monastery is to bee obserued at the profession, as the Counc. of Trent. appointeth sess. 25. cap. 16

& sell all that shee hath, & giue it to thee poore* which if shee cannot effect, her good will shall suffice.

4. The Abbesse & all the Sisters, † shall bee very carefull not to busi their minds by medling with her temporall goods, to the end shee may freely dispose of them according as Gods shall inspire her. *

5. Neuertheless if shee doe herein aske their counsaile † they shall

send her to some discreet person, that feareth God, through whose counsaile her goods may bee distributed to the poore. *

6. Then her hayre shall bee † cutt of round, and her secular habit shall bee taken away, & the Abbesse shal lend her three coates, & one cloake.* After which time † it is not lawfull for her to go out of the Monastery without profitable, manifest, & probable cause. *

7. When the yeare of her probation [c] is

[c] What is here said, that the yeare of probation

beeing ended, shee shal bee admitted is vnder stood vvhen there is no impediment: & the Councell of Trent saith, that the time of the Nouitiat beeing finished, if shee bee iudged fit, that shee bee receiued: otherwise that shee bee sent out of the Monastery. Also the rest vvhich the said Councell ordaineth in the 25. Seff. c. 17. must bee obserued, acquainting the Bishop, or his Vicar Generall therevvith.

expired, † shee shall bee receiued to Obedience, vowing perpetually to obserue the life, & forme of your pouerty. *

8. † None shall receiue the veile during the yeare of probation. *

9. † The Sisters may also haue litle cloakes for the modesty, & commodity of their seruice

& labour.*

10.† Let the Abesse discreetly prouide, that her Sisters haue cloaths, according to the quality of the persons times, & places, & of the cold regions, as shee shall see their necessity to require.* 16

11. The yong, who are receiued into the Monastery before sufficient age,† shall haue their hayre out of, & their secular habit taken away, & bee cloathed with such cloath as the Religious, according to the discretion of the Abbesse,* & when they are

come to fit yeares † they shall take the habit as the others doe, & make their probation. *

12. † And as well for thē, as for the other Nouices the Abesse shal care fal'y prouide a mistresse, one of the discreetest of the Monastery, who is diligently to instruct them in modest manners, and holy conuersation, according to the forme of your profession. *

13. † The same manner shall bee obserued in the admittance of the Sisters, who serue without the Monastery,* & those Sisters † may wea-

re shoes. *

14. † None may dwell within the Monastery, vnlesse they bee receiued according thereto forme of your profession. *

15. † I do admonish, pray, & request my Sisters, that for the loue of the most holy and sweete child Iesus, who was wrapped in poore clowtes, & laid in a cribbe, & for the loue of his holy Mother, that they will allwayes bee cloathed in poore cloath. *

Xerox from a copy at BM bought at the same time & from the same source as this copy.

Of the diuine Office, of fasting of confessing, & communicating.

Chap. III.

1. THE Sisters that can reade, † shall say the diuine Office, according to the custome of the Friars Minors, * when they may haue Breuiaryes.

2. Reading their office without song, † & they who sometimes for some reasonable impediment, cānot reade their office, may say Pater nosters in lieu thereof. *

3. Like the other Sisters who cānot readewise who shall say four, & twēty Pater nosters, for the Mattins: for the Laudes, fiue; for Prime, Tierce, Sext, & None for each of them, seauen: for Euensong, twelue; for Compline, seauen.*

4. † For the Euensong of the dead, also seauen Pater nosters: with Requiem æternam; for the Mattins twelue.* The Sisters who can reade, † are bound to reade the office of the dead as is ordained in the Breuiary.*

5. When any Sister of

your Monaſtery is de-
parted this life, † the Si-
ſters ſhall ſay fiuety Pa-
ter noſters for her ſou-
le. *

6. † The Siſters allwyes
faſt, but on the Natiuity
of our Lord, * they † may
make two refections,
vpon what day ſoeuer it
falleth. * With the yong
weake, & thoſe who
ſerue without the Mo-
naſtery, the Abbeſſe †
may charitably diſpen-
ce, when ſhe thinketh
good * but in time of ma-
nifeſt neceſſity the Si-
ſters † are not bound to
corporall faſting. *

7. They ſhall confeſſe

with licence of the Abbesse, at the least twelue times in the yeare * & then let thé † take heed, M that they doe not mingle any words, which appertaine not to confession, or the good of their soules. *

8. † Th y shall receiue the B. Sacrament seauen A times in the yeare; as on the Natiuity of our Lord on Maunday thursday, on Easterday, on Whitsunday, on the Assumption of our B. Lady: on S. Francis his day, and vpon all Saincts day. *

9. † It is lawfull for L the Caplaine to celebra-

te within the Monastery, to giue communion to the sick. *

Of the Election of the Abbesse.

Chap. IV.

1. IN † the election of the Abbesse the Sisters are bound to obserue the canonicall manner. *

The Constitutions of Gregory the XV. will haue the Bishop, or his Vicar to bee present at the election of the Abbesse & if the Sisters bee vnder the gouernment of the sayd Bishop, they must acquaint him or his Vicar withall.

M 2. † And lett them speedily procure to haue the Generall Minister, or at leaste

least the Prouincial of the Friars Minors * who with the word of God shall exhort them to cõcord, & vnion, & to seeke the common good in the election.

3. † None shall bee chosen, who is not professed: or if such a one were chosen, or otherwise giuen for Abbesse, they shall not obey her, vnlesse shee first vow to obserue the forme of their pouerty. * P

4. † And when the Abbesse dyeth the election of another shall bee made. * Æ

5. If at any time it shall

seeme to the company, that the Abbesse elected were not sufficient for the seruice of the Sisters & the common good † the same Sisters are
v bound to choose another, so speedily as they can, according to the foresaid forme. *

6. † Let her, who is
M chosen cõsider, & weigh what a charge shee hath taken vpon her & who hee is, to whome shee must render account of the flock committed to her. *

7. † Let her rather strive to bee Superiour in
M vertues, & to bee before

others in holy manners then in her office, * that so the sisters moued with her example, obey her more for loue then for feare.

8. † Let her take heed of particular affection, least particularity breed Scandall to the community. * M

9. † Let her comfort the desolare, & bee the last refuge of the afflicted, least peraduenture the weake wanting cõfort, come to bee ouercome with the sadnes of despaire. *. M

10. † Shee shall follow the community in all v

things. principally in the Church, Doctour, Refectory, & Infirmary, as also in her attire; & the Vicaresse is likewise bound to obserue the same manner. *

11. † The Abbesse shall
V assemble the Sisters to Chapter at least once a weeke * where shee with the other Sisters †
M are humbly to confesse, & acknowledge all their publick offences & negligences. *

12. There also let her conferre with all her sisters of those things that are to bee handled for the good, & decency of

the monaſtery, for it hapneth many times that God reuealeth what is beſt to bee done to the leaſt.

13. † No great debt shal bee made without the common conſent of the Siſters, in time of manifeſt neceſſity, & that shall bee done by meanes of their procuratour. * P

14 † The Abbeſſe, and other Siſters shall take heed that they do not receiue any thing for others to keepe within the Conuent, for oftentimes by ſuch occaſion doth ariſe turbation, & P

ſcandall. *

15. † All the officers of
Æ the monaſtery shall bee choſen by the common conſent of all the Siſters for the better conſeruing of mutuall peace and vnion. *

Æ 16. † In like manner shall bee choſen at the leaſt eight Siſters of the diſcreeteſt * whoſe counſaile the Abbeſſe is †
v bound to vſe in matters concerning their manner of life. *

Æ 17. † The Siſters may, & ought, when they shal thinke it expedient, and profitable, ſome times change the officers, and

discrets, & chooſe others in their places. *

Of ſilence, & of the manner of ſpeaking at the ſpeake houſe, & the grate.

Chap. V.

1. From † Compline Æ vntill Tierce the Siſters ſhall keepe ſilence, except thoſe, who ſerue without the monaſtery. *

2. † They ſhall allwayes Æ keepe ſilence in the Church, Dortour, & in the Refectory only whiles they eate. * In the Infirmary † it is allwayes L

lawfull for the Sisters to speake discreetly, for the recreation, & seruice of the sick *

3. † The Sisters may
L nenertheleſſe at all times,& in all places,briefly with a ſoft voice say ſuch things as are needfull. *

4. † It is not lawfull
P for the Sisters to speake at the Speake houle, or at the grate, without licence of the Abbeſſe, or the Vicareſſe * & they that haue leaue to speake at the Speake houſe† muſt not speake, but in
A he preſence of two Sisters, who muſt heare

what is ſpoken there. *

5 † None may preſume to come to the Grate, vnleſſe there bee preſent at the leaſt three thereunto appointed by the Abbeſſe, or Vicareſſe, of the eight diſcreet, who are choſen by all the Siſters for the counſaile of the Abbeſſe. *

6 † And the Abeſſe, & Vicareſſe are bound to obſerue this manner of ſpeaking which shall bee very ſeldome at the Grate * but at the gate it ſhall † neuer bee permitted. *

7. † And at the Grate there shall bee put a

cloath within, which shall not bee opned, except whiles a Sermonis made, or whiles they speake one to another.*

Æ 8.† There shall bee before the Grate a dore of wood well furnished with two lock & bolts of iron which in the night principally shall bee locked with two keyes, one of which the Abbesse shall haue, and the Sacristane the other*

P 9.† The dore is to bee allwayes shut, except whiles the diuine office is read, or for the causes aboue mentioned. *

10. † None may ſpeak at the Grate, before the riſing, or after the ſitting of the ſun, in what ſort ſoeuer. * A

11. † At the Speake-houſe there ſhall allwayes bee a cloath within, which ſhall neuer bee taken of. * A

12. † No Siſters may ſpeake at the Speake-houſe within S. Martins Lent, nor within the great Lent, but only to the Prieſt for cauſe of Confeſſion, or for ſome other manifeſt neceſſity * the † which ſhall bee commited to the diſcretion of the Abbeſſe P

or her Vicaresse.*

How the Sisters may not receiue any possession by themselues or by any person interposed.

Chap. VI.

1. After that the Heauenly Father had vouchsafed through his diuine grace to illuminate my hart, in such sort, that by the example, & doctrine of our holy Father S. Francis. I began to do pennance, a litle after his conuersion I with my Sisters did willingly vow Obedience to him.

2. The holy Father perceiuing that wee feared no pouerty, labour, tribulatiõ, vilty or contempt of this world, but that wee esteemed these as great delights beeing moued with pitty wrote vnto vs a forme of life in this manner.

3. Cõsideting that through the inspiratiõ of God, you haue made your selues daughters, & handmayds of the most high, & soueraigne King, & Heauenly Father, & haue espoused your selues to the holy Ghost, chooling to liue according to the perfection of the holy Ghospell. I will, & promisse by my self

& my Brothers to haue al-
lwayes ouer you a diligent
& ſpeciall care, as ouer
them.

4. The which hee dili-
gently performed whiles
hee liued on earth, & wil-
led that it should bee al-
lwayes ſulfilled by his Bro-
thers.

5. And vnto the end that
wee should in no time de-
cline from the moſt holy
pouerty, which wee had
imbraced, nor thoſe alſo
who should ſucceed after
vs: a litle before his death,
hee wrote againe to vs his
laſt will, ſaying in theſe
words.

6. I litle Brother Francis

will follow the life, and pouerty of our moſt ſoueraigne Lord Ieſus-Chriſt, & of his moſt holy Mother; & will perſeuer in the ſame vnto the end: & I beſeech you all my daughrers, & Siſters in our Lord Ieſus-Chriſt & counſaile you, that you will allwayes liue in this moſt holy life, & pouerty, † & take great care that you neuer depart from the ſame through the teaching, or counſayle of any one. * M

7. And as I haue allwayes bin carefull with my Siſters to obſerue the holy Pouerty which wee

haue promiſed to God, & to the holy Father S. Francis; in like manner all the Abeſſes that ſhall ſucceed mee in the office & the Siſters that are to
v come are † bound to obſerue it inuiolably to the end: that is. Not to haue, or receiue poſſeſſiõs, or propriety, either by themſelues, or any other perſon interpoſed: nor any thing that may rightly bee called propriety, beſides onli a litle groũd which neceſſity doth require for the decency, & renouation of the Monaſtery, & this ground shal not bee tilled other

wiſe

wise then a garden for the vse of the Sisters.*

The manner that the Sisters shall obserue in their manuall workes.

Chap. VII.

1. The Sisters on whome God hath bestowed the guift of working † shall imploy themselues faithfully, & deuoutly after Tierce in all such workes as apperteine to the decency of the Monastery, & cõmon good, in such sort that on the one side idlenesse bee expelled,

which is an enemy of the ſoule: and on the other hand they doe not quench the ſpirit of deuotion, & of holy prayer vnto which all temporall things ought to ſerue.*

2. And the Siſters ſhall bee bound † to declare
V in Chapter, to their Abbeſſe, or her Vicareſſe, before the company, that which they haue wrought with their hands.*

3. † Let the ſame bee
M done, if any ſend almes for the neceſſity of the Siſters vnto the end, that in commō they may recommend them to God & they ſhal bee diſtribu-

ted for the good of the cõmunity by the Abbesse or her Vicaresse with the counsaile of the discret. *

How the Sisters shall not appropriate any thing to themselues, & of the sick Sisters.

Chap. VIII.

1. The † Sisters shall appropriate nothing to themselues, neither house, nor place nor any thing, but shall bee as pilgrimes & strangers in this world, seruing our Lord in Pouerty, & Humility. *

2 Let them send for almes with great confidence, † neither ought they
M to bee ashamed hereof, seeing our Sauiour was poore for the loue of vs in this world, *

3. This is the height of the most high Pouerty, the which hath made you (my most deerely beloued Sisters) heires, & Queenes of the Kingdome of Heauen: hath made you poore in temporall commodities, and exalted you in vertues. Let this bee your portiō which doth lead into the
M land of the liuing: † vnto which (deerely be-

loued Sisters) wholly adhearing do you neuer at any time possesse any thing vnder Heauen for the name of our Lord Iesus-Christ. *

4. † It is not lawfull for any Sister to send letters, or to receiue any or to giue any thing out of the monastery without the consent of the Abbesse, * nor † to haue any thing which the Abbesse hath not permitted or giuen her. *

5. If vnto any Sister bee sent any thing from her parents, or from any other † The Abesse may giue it her, & shee may

vse it, if shee haue need of it: if not the Abbesse may giue it in charity to any other Sister, who hath need of it.* If † vnto any one bee sent money, let the Abbesse with counsaile of the discreet prouide her of things necessary.*

6. † The Abbesse is strictly bound carefully to search out by herself, or others the necessities of the sick Sisters, as well for counsaile about their remedy, as for meate & other things necessary.*

7. And charitably, and mercifully prouide for them, according to the

possibility of the place: for all the Sisters are bound to prouide, & serue their sick Sister, euen as they would bee serued, if they themselues were sick.

8. † And let them freely declare the one to the other their necessity: for if a true mother do loue, & nourish her carnall daughter, with how much greater diligence, & care ought a Sister to loue, & nourish her spirituall Sister. *

9. † The sick shall lye vpon beddes of chaffe, & haue vnder their heads a pillow of fea-

thers * ✠ Those who haue need may vse socks, & quilts. *

10. The foresayd sick when they are visited of those who enter into the Monastery ✠ may answeare briefly vnto those who speake to them, with good, & edificatory words * the other Sisters who haue leaue to bee present, ✠ shall not speake to those that enter the Monastery, except in the presence of two of the discreet Sisters, appointed by the Abbesse, or

L

L

Æ

To enter the cloyster to visit the sick is forbidden by the Cou. of Trent. excepting the Physitians and Ghostly Fathers.

or Vicaresse, who must heare the things spoken *And the Abbesse,& Vicaresse † are bound them selues to obserue this manner of speaking. *

Of Pennance to bee enioyned the Sisters, that offend: & of the manner of dealing abroad the Monastery.

Chap. IX.

1. If any Sister by instigation of the enemy, sinne mortally against the forme of her profession, & beeing admonished thereof two, or three times by the Abbesse or other Si-

sters, doe not amend: as many dayes as shee hath continued obstinate, & contumacious, † so many dayes shall shee eate bread, & water on the ground before all the Sisters in the Refectory, and endure greater pennance if the Abesse thinke good. * In the meane time, that shee is thus obstinate, and contumacious. † Let prayer be made, that it will please God to enlighten her hart to pennance.*

2. The Abbesse, & Sisters shall bee carefull that they bee not angry, or troubled at the offen-

ees of their Sisters, for anger, & perturbation doth hinder charity in themselues, & others.

3.† If it happen (which M God forbid) that there arise between the Sisters in word, or signe any contention or scandall, let her who gaue the occasion, presently before shee offer to God the sacrifice of Prayer, prostrate her self before the others feete, not only asking pardon but also intreating her deuoutly, that shee will pray to our Sauiour for her, that it may please him to forgiue her. *

M 4. † Let the other then beeing mindfull of the words of our Sauiour, (who saith. If you do not forgiue with your whole hart, your heauenly Father shall not forgiue you,) freely forgiue her Sister all the iniury, which shee may haue done her. *

M 5. † Let the Sisters who serue with out the Monastery stay no longer out, then manifest necessity doth require. *

6. Let them goe modestly, & speake litle, to the end, that they who see them may bee edified by them. † They shall take

heed, that they keepe no P
suspected company, or
fellowship with any one
And that they bee not
God Mothers to any
mans child, sonne, or
daughter, least thereby
should arise any occa-
sion of scandall, or per-
turbation. *

7. † They shall not pre- P
sume to relate in the
monastery any newes
heard in the world, nor
tell in the world any
thing that is done or said
in the Monastery, thro-
ugh which may arise any
scandall * wherin if any
offend through ignoran-
ce † the Abbesse shall A

charitably enioyne her pe-
nance according to her of-
fence, by counſaile of the
diſcreet.*

Of the Admonishment, & Viſitation of the Siſters.

Chap. X.

M 1. † Let the Abbeſſe viſit, & admonish her Siſters humbly, and correct them charitably, not commaunding any thing contrary to their ſoules good, nor againſt the forme of their profeſſion.*

M 2. † Let the Siſters bee mindfull that for the

loue of God they haue renounced their owne will * & are † firmely bound to obey their Abbesse in all things, that they haue vowed to obserue, & which are not contrary to their profession. * V

3. † Let the Abbesse bee with them so familiar, M that they may speake, & deale with her, as the mistresse with the maid, for the Abbesse ought to bee seruant to all the Sisters. *

4. † I admonish, & exhort my Sisters in Christ Iesus our Lord, that they take heed of pride, vaine M

glory, enuy, & couetousneſſe that they fly care, & ſolicitude of the world, detraction, murmuration, & diſſention.*

5. † Let them allwayes bee ſollicitous to conſerue the vnion of Charity, which is the band of perfection. They that haue not learning, let them not take care to learne, but conſider that aboue all things they ought to deſire to haue the ſpirit of our Lord, & the holy operation thereof, & allwayes to pray to our Lord with a pure hart, to haue humility, & patience in ſickneſſe,

& tribulation to loue those who persecute, reprehend, & chastize them: for our Lord saith. Blessed are they who suffer persecution for iustice, for theirs is the kingdome of heauen & they that perseuer to the end, shall bee saued. *

Of the duety of the Portresse.

CHAP. XI.

1. THE † Portresse ✠ shall bee of conuenient age, discreet, & of mature manners; and shall keepe her residence in the day time in an open Cell without a do-

re, & haue a fit compa-nion, who as need requi-reth in all things may ſupply her Office.*

2. † The doore ſhall haue two ſides opening in the middeſt, furniſ-hed with two ſtrong locks & diuerſe iron barres, & bolts: In the night paincipally it ſhal bee locked with two keyes, of which the Por-treſſe ſhall haue one, & the Abbeſſe the other. In the day it ſhall not bee leaſt locſe, but all-wayes bee looked with one key, & they ſhall ta-ke diligent care that it neuer ſtand open, ſo nee-re as may bee.*

✠ They shall by no meanes open the gate to thoſe who would enter, except they haue licence from the Popes Holineſſe, or from the Lord Cardinall Protector. *

Permiſſions ſome times giuen by the Popes haue ſince bin recalled, by many Apoſtolicall conſtitutions ſo that it is no more permited to any perſon of vvhatſoeuer ſtace, or condition to enter into the houſe by vertue of the ſaid permiſſions.

3.† The Siſters ſhall let none enter into the Monaſtery before the riſing, or after the ſetting of the ſunne: neither ſhall they permitt any to remaine within the Monaſtery after ſun ſett ex-

cept for manifest, reasonable, & inequitable cause. *

4. If any Bishop haue leaue to say Masse wthin either for the benediction of the Abbesse, or to consecrate any Religious, or for any other veri important affayre † hee shall at that time bee content with a very few followers, & those who are decēt

If notwithstanding hereafter any one shal obteine permission to enter into the house, they must present themselues to the ordinary, & obserue punctually the concession which hee shall haue giuen them.

For other licences in a-ses permitted by the Couns: It belongeth to the Bishop, or his Vicar to giue them, albeeit the monastery haue another protectour; & her bee a Card. as the Councell sayth.

5. And when it is needfull that any doe enter into the Cloister for to doe any worke † the Abbesse shall carefully appoint one at the gate, who shall let only those enter, who are appointed to doe the worke * ✠ & let the Sisters take heed that they bee not seen of those who enter into the Monastery. *

Of the Visitour, & Chapline.

Chap. XII.

1. YOur † Visitour shall bee allwayes of the Order of the Friars

Minors, according to the will & commaundmen of your Cardinall * ✠ & shall bee such an one as is well knowne to bee modeſt of manners, whoſe office is to reforme, as well in the head, as in the members, the exceſſes committed againſt the forme of your profeſſion. *

This Chap ſpeaketh of the Siſters vvho bee ſubiect vnto regulars: vvho notvvith ſtanding muſt bee viſited by the Biſhop in matters concerning incloſure. They that bee ſubiect to the Biſhop muſt bee viſited by him, or his Vicar as vvell in vvhat concerneth in cloſure, as in vvhat belongeth to diſcipline, & obſeruance.

2. Who being in an open place, to the end, that hee may bee ſeene of the others.

3. Hee may ſpeake vnto many, & vnto each in particular of thoſe things, which appertaine to the office of Viſitation & of thoſe things, which shall ſeeme vnto him expedient.

4. Wee require the fauour of the ſame order, through the charity of our Lord, & of our holy Father S. Francis ✠ to haue a Chaplaine who is a Prieſt, of good name, & diſcreet, as alſo two lay Brothers of holy cõuerſation, & louers of modeſty, to aſſiſt vs in our Pouerty, as wee haue hetherto, had of the Friars Minors.

5. † The Chaplaine may

Æ not enter into the Conuēt, without his companion, & entring they shal bee in an open place that they may bee seene of each other as also of the Sisters. *

This forme of Visitation L 6 † They may is that vvhich is prescribed by the Coun. of Trent, & diuerse declarations & ansvveares, as vvell of congregations, as of the layd Counc & Bishops Appoincted for the affayres of regulars. The Protectour is not vvont to haue it, & all beeit hee should haue it, notvvithstanding the authority of gouernment, & of giuing licences remaineth allvvayes in the ordinary, that is the Bishop or his Vicar, or the regular Prelate, vvho is of the same order according as the Sisters, & the monasteries shall bee subiect for vvhat concerneth gouernment.

enter to confesse the sick that cannot goe vnto the Grate,

Grate, to giue them the B. Sacrament, & extreame Vnction. to reade the recommendations of the foule, when they are in dainger of death, to celebrate the Masse, & the offices of the dead* ✠ & to digge, & open the graue may enter other modest persons, according to the discretion of the Abbesse. ✠ Further more the Sisters are bound to haue for their Protectour, Gouernour, & Reformer one of the Cardinalls of the holy Roman Church, the same that shall bee ordained by our holy Father

the Pope, for the Friars Minors: that beeing allwayes subiect vnder the feete of the same holy Roman Church, stedfast in the Catholick faith, wee may obserue the holy pouerty, & humility of our Lord Iesus Christ, & his holy Mother, & the holy Ghospell, which wee haue vowed. * Amen.

Here endeth the Rule of the poore Sisters dated at Perusse the sixth of September, the tenth yeare of the Popedome of our holy Father Pope Innocent the fourth.

Here followeth the reſt of the Bull for the confirmation of the Rule.

THerfore let not any perſon violate, or diſannull this our Letter, and Bull of Confirmation, or by frolish bouldneſſe contradict it: the which if any one preſume to doe, let him know that hee doth incurre the indignation of Almighty God, & of his holy Apoſtles S. Peter and S. Paul. Dated at Aſſiſe, the ninth day of Auguſt, the cleuenth yeare of our Popedome.

Laus Deo, Beatæ Mariæ ſemper Virgini, Beato Franciſco, atque Beatæ Claræ. Amen.

Heere beginneth the Teſtament of our holy Mother ſainct Clare.

IN NOMINE DOMINI, Amen.

AMONGST all other benefittes, which wee haue receyued of our bountifull benefactour the King of mercies, & daily receiue of him, for which wee are moſt bound to prayſe him, is our Vocation: he which by how much it is more perfect and great, by ſo much are wee more obliged vnto him. The Apoſtle

layth: *Acknowledge your vocation*: God hath himself made a way, the which hee shewed by word and example, & our holy Father S. Francis a most perfect louer & follower of the same way, hath taught it vs. Wherfore my beloued Sisters, wee ought to marke the inestimable benefitt which God hath bestowed on vs among others, & hath vouchsafed to worke in vs through his seruant, our holy Fa. S. Francis, not only since our conuersion, but also before, when yet wee were in captiuity & vanity of the world. For after his conuersion (not hauing as

yet any Brothers) beeing to repayre to S. Damians Church; where hee was visited with diuine consolations; & constrayned wholy to abandon the world, filled with ioy and illumination of the holy Ghost, hee propheſyed of vs, that which our Lord hath afterward fulfilled.

For ſtanding on the walls of the ſayd Church, hee called with a loud voice in the French tongue on ſome poore folks, who therby did dwell, ſaying: come help mee in this Church of S. Damian, for there shall come women by whoſe good life & holy conuerſa-

tion, our heauenly Father shall bee honoured in his whole Church. Wherin wee may marke the great bounty of God towards vs, who out of his aboundant mercy & charity did vouchsafe to prophesy these things by his seruant, of our vocation & election: & not only of vs did our holy Father foretell these thinges, but also of those who hereafter shall bee partakers of the vocation which our Lord hath called vs vnto. With what care of soule & body are wee then bound to keep the commaundements of God, and of our holy Father S.

Francis; to the end that with the grace of God, we may repay him his talent multiplyed & increased: Neyther hath our Lord only placed vs as an example & patterne for the secular, but particularly for all our Sisters whome hee shall cal vnto our course of life, that they also may bee a mirrhour & example vnto those who are in the world.

Seeing then our Lord God hath honoured vs with so high a vocation as to serue for a patterne vnto those, who ought to bee an example vnto others, how much are wee bound to blesse & prayse our Lord

God,

God, & in well doing to remayne the more comforted in him. Wherfore if wee liue piously according to the forme aboue mentioned, wee shall leaue good example vnto those who shall follow vs, and after short labours receiue the reward of euerlasting life. When our heauenly Father had vouchsafed through his great mercy & grace, to illuminate my hart, in such sort that through the example and teaching of our holy Father S. Francis I began to doe penuance a litle after his conuersion, I with a few Sisters whome our Lord

ioyned vnto me, a litle after my conuersion, willingly promised vnto him obedience, as our Lord, through the light of his grace, inspired vs, by meanes of his meruailous life, and holy doctrine.

S. Francis then marking that though wee were according to the body weak & tender, yet were wee not dismayed with any necessity, pouerty, labour, tribulation or contempt of the world, but that wee esteemed all those things as great pleasures, as hee had proued by the example of his Brothers, hee reioyced in our Lord, and moued

wwardsvs with great charity, hee bound himselfe & his Brothers to haue allwayes ouer vs a speciall & diligent care. Wee went also by the will of God, & of our holy Father S. Francis, towardes the Church of saint Damian to dwell there; soone after which tyme our Lord through his great mercy and grace multiplyed vs in number, so that then was fulfilled that which our Lord had sayd by his Seruant: for wee dwelt before in another place.

A litle after hee wrote vnto vs this forme of life, & principally that wee

should perſeuere in this moſt holy pouerty. Neither was it ſufficient vnto him, that hee admoniſhed vs thereunto in his life by many ſermons & exhortations to moue vs to the loue & obſeruance of the ſame holy pouerty: but alſo hee gaue vs many writings, that after his death wee might not fall from the ſame holy pouerty, according to the example of the Sonne of God, who liuing in this world did neuer leaue it; which alſo our holy Father S. Francis with his Brothers did honour & obſerue during his life. Wherefore, I Clare,

seruant and handmaid of Christ, & of the poore Sisters of S. Damia, although vnworthy, the litle Plant of our holy Father S Francis, considering this with my other Sisters, & togeather the highnes of our Profession made vnto such a Father, fearing our owne frailty, & of others after the death of our holy Father, who next vnto God was our pillar & comfort againe & againe bind myselfe vnto the holy Lady Pouerty; to the end that the Sisters which now are, or shall come after my death, may by no meanes decline from the same.

This Pouerty I haue alwayes byn carefull (with the grace of God) to obserue, & to cause it to bee obserued, & for more security I haue made profession therof, vnto our holy Father Pope Innocent the fourth, in whose time wee began, & haue renewed it to his successours: that by no meanes & in no time wee should decline from this holy Pouerty, which wee haue vowed vnto God & vnto S. Francis.

Wherfore, I bowing the knee, both of my inward & outward man, in all humility commend vnto the Church of Rome, vnto our

holy Father the Pope, and ſpecially vnto the Cardinall, vnto whoſe protectiō to geather with the Friars Minors wee are committed, that for the loue of God who was borne with great pouerty in the cribbe, liued poorely in this world, & dyed poorely on the Croſſe, they will preſerue this litle flocke which God the Father hath gayned in his Church, by the words & examples of our holy Father S. Francis: cauſing them to follow the humility & pouerty of his deerly beloued Sonne, and of his holy Mother, & making the holy pouerty to

bee obſerued, which wee haue promiſed vnto God, & vnto S. Francis, & ſtrengthening them to obſerue it.

And as God gaue vnto vs our holy Father S. Francis for our founder & helper in the ſeruice of God, & in thoſe things which wee vowed vnto God, and vnto him to obſerue, & as hee was carefull whiles hee liued to water vs his litle Plants, by word and example: ſo I commend, & leaue my Siſters, as well thoſe who are already, as thoſe who hereafter ſhall bee, vnto the Succeſſour of S. Francis, & to the wholl

Religion: that they will allwais help vs to proteed from better to better, to serue God, & accomplish & obserue the holy Pouerty. If it shall happen at any time that the sayd Sisters should leaue their countrey or Citty, to goe to an other, they are firmely bound after my death, in what place soeuer they are, to obserue the holy Pouerty which they haue vowed vnto God, & vnto S. Francis.

Those who shall bee in office, as also the other Sisters shall bee carefull that they receiue no more ground, then extreame ne-

ceſſity doth require, as a garden for help vnto their reliefe; & if for the defence or decency of the Cloyſter it were needful to haue more ground, they shall take but only what is neceſſary, in which they may not plough nor ſow. I admonish you all my Siſters, who are, & shall bee, that you labour to follow the way of ſimplicity humility & Pouerty: & alſo the modeſty of holy conuerſation as vee in the beginning of our cõuerſion, were taught of Chriſt, & of our holy Father Sainct Francis; ſo that not through our merits, but through the mercy

of the liberall giuer, the Father of mercies may ſpread abroad the odour of our good name, as well amongſt thoſe who are far of, as amongſt thoſe who are neere.

And for the charity of our Lord Ieſus, keep vnion of loue. The charity which you haue inwardly, ſhew it outwardly by workes, to the end that through your example, the Siſters which are called vnto your profeſſion, may increaſe in the loue of God & mutuall charity. Alſo I pray all thoſe, who ſhall bee choſen to beare offices among the Siſters, that

they will ſtudy to excell the others, rather in vertue & modeſt conuerſation, then in authority & office, that ſo by their exaple, the Siſters which were called vnto Religion before them may bee moued to obey them, not only in reſpect of their office, but for loue.

The Abbeſſe muſt bee carefull & diſcreet towards her Siſters as a good Mother is towardes her children. Shee muſt carefully prouide for euery one according to their neceſſity, of the almes which it ſhall pleaſe God to ſend her. She muſt alſo bee ſo ſweet

familiar to all, that the Sisters may without feare or doubt declare to her their necessities, & haue confidently recourse vnto her.

When the Abbesse & the Sisters shall thinke any thing necessary, let the Sisters which are subiect remember, that for the loue of God they haue renounced their owne wills: wherefore I will, that they obey their Mother, as they haue of their owne accord vowed vnto God to doe, to the end that their Mother seeing the humility, charity, & vnion which they haue vnto ech other,

may easily beare the charg which shee hath through her office. Which because it is heauy & bitter, they must through their holy conuersation, seeke to turne it into sweetnes: & seeing the way is narrow & the gate strait, which leadeth vnto life, & few there are which walke in it, & few that therin perseuer, blessed are those which haue receiued the grace to walke in it, & to perseuere therin vnto the end.

Wherfore let vs bee carefull, seing wee bee entred in the way of our Lord that by our fault & negli-

gence wee doe not fall from the ſame, commir, nor do iniury vnto our Lord, vnto his B. mother the Glorious Virgin Mary, vnto our holy Father ſainct Francis, vnto the triumphant, & militant Church for it is written, Curſed are thoſe who decline frō commaundements.

To obtayne this grace I bow my knee vnto the Heauenly Father, through the merits of our Lod Ieſus, & of his B. Mother, of our holy Father S. Francis, & of all the Saints, that it will pleaſe his diuine Maieſty, who hath giuen a good behinning, to grant

grace also, that it may augment, & without end perseuer euen vntil death. Deerly beloued Sisters, present & to come, that you may the better perseuere in your vocation, I leaue vnto you this writing in token of our Lords benediction of our holy Father S. Francis, & of mee your Mother & Seruant.

Heere endeth the Testament of our holy Mother, the glorious Virgin Saint Clare.

Heere

Heere beginneth our holy Mother S. Clares Benediction vnto her Sisters, present & to come.

IN THE NAME OF the Father, & of the Sonne, & of the holy Ghost. Amen.

MY deerly beloued Sisters, our Lord giue you his holy Benediction, & behold you with the eye of his mercy, & giue you his peace: as also vnto all those, who shall enter & persever in this our Colledge & Monastery; &

vnto all other of the Order who shall perseuer vnto the end in this holy Pouerty. I Clare, seruant of Iesus-Christ, & litle plant of our holy Father S.Francis, your Mother & Sister, although vnworthy, doe beseech our Lord Iesus-Christ that through the intercession of his most holy Mother, of the holy Archangeli S. Michael, & of all the holy Angells, of our holy Father S. Francis, & of the holy Saints, it will please him to giue & confirme in you this Benediction in heauen & in earth. In earth by multiplying in you, graces & vertues, in

his militãt Church amõgst his seruants. In heauen in his triumphant Church, eleuating you amongst his Saints. I giue you my Benediction in my life, & after my death, in all that I am able, and more then I am able; with all the Blessings wherwith the Father of mercies hath, or shall blesse his spirituall Children both in heauen & earth; or wherewith the Spirituall Mother doth, or shall bee able to blesse her spirituall children, Amen. Bee alwaies louers of God, & your soules, & of your Sisters: bee allwais carefull to keep that you haue

vowed. And our Lord be allwayes with you, & you with him. Amen.

The Bull of Pope Innocent the Fourth, at the instance of our holy Mother Saint Clare, to remit the Graunt made by Pope Gregory the ninth.

That the Religious may not be constrayned to receiue Rents, or Possessions.

INNOCENT Bishop, Seruant of the Seruants of God, vnto his deerly beloued daughters and handmaids of Iesus Christ, Clare Abbesse, & vnto the other Sisters of the Monastery of S. Damian at Assise, as well present as to-come, health & Apostolicall Benediction. Seeing it is manifest that you haue sold all your goods to bestow them on the poore, the better to renounce the

thoughts & desires of temporall things; desiring to bee dedicated wholy vnto God, & that you haue a firme resolution, not to hold, in what sort soeuer, any possessions, or immoueable goods, following in all thinges the footsteps of him who for vs was made poore, the Way, the Truth & the Life. Neither is the necessity & want of corporall things able to terrify you from this firme purpose, for so much as the left hand of the heauenly Spouse is vnder your head, to sustaine the great feebleness of your body, the which you haue subiected vnto

he law of the ſpirit, with great feruour of charity, That Lord who feedeth the birds of the aire, & cloatheth the hearbs of the feilds, will reward you with himſelfe in eternity; when his right hand ſhall imbrace you gloriouſly, in his perfect viſion. Moued herewith, as alſo becauſe you demaund of vs with great humility, that wee would confirme vnto you, with our Apoſtolicall Graunt, the ſaid reſolution which you haue taken to follow the moſt high Pouerty; wee yield vnto you by the tenour of theſe preſent Letters, that you

may not bee constrained by any whosoeuer hee bee, to take, haue, or retaine any temporall possessions. If any mayde would not, or could not keep this Rule, let her not remaine with you, but bee straight way sent vnto some of her place. Also wee ordaine and forbid, that no person, of what quality or condition soeuer bee may bee, bee so bold as to trouble your Monastery: & if any person Ecclesiastical or Secular, knowing this our Constitution & Confirmation, attempt in what sort soeuer, to doe contrary to the same, & after hauing bin

three

three diuers times repre-
hended, & aduertiſed, doth
not amend & make due ſa-
tisfaction for his fault, hee
shall bee depriued of his
Office, Dignity and Ho-
nour. And that one may
know ſuch a perſon to bee
already condemned for his
wickednes by the iudge-
ment of God, hee shall bee
cut of from the holy com-
munion of faithfull Chri-
ſtians; & shall bee guilty
of the diuine vengeance
at the laſt Iudgement. But
thoſe who loue all in Ie-
ſus-Chriſt, & your Order,
ſpecially the Monaſtery of
S. Damian, The peace of
God bee with them, to

the end they may receiue the fruit of their good workes, & may find the recompence of eternall beatitude at the day of the rigorous & last iudgement. Iesus who is goodnes it selfe, giue his Benediction to all those, who with all their power shall keep the treasure of holy Pouerty. Amen.

LITANIÆ B. P. N. FRANCISCI.

KYRIE eleiſon.
Chriſte eleiſon.
Kyrie eleiſon.
Chriſte audi nos.
Chriſte exaudi nos.
Pater de cælis Deus, Miſerere nobis.
Fili Redemptor mundi Deus, Miſerere nobis.
Spiritus ſancte Deus, Miſ.
Sancta Trinitas vnus Deus Miſerere nobis.
Sancte Franciſce, Pater amabilis, ora pro nobis.
Pater admirabilis, ora.
Pater benigne, ora.

Pater venerabilis, ora.
Vexillifer Iesu Christi, or.
Eques Crucifixi, ora.
Imitator Filij Dei, ora.
Seraphim ardens, ora.
Fornax Charitatis, ora.
Arca Sanctitatis, ora.
Cultor Pacis, ora.
Vas Puritatis, ora.
Norma Iustitiæ, ora.
Speculum Pudicitiæ, ora.
Regula Pœnitentiæ, ora.
Magister Obedientiæ, ora.
Exemplar Virtutum, ora.
Patriarcha Pauperum, ora.
Profligator Criminum, ora.
Lumen tuæ Patriæ, ora.
Decus Morum, ora.
Viuificator Mortuorum, ora pronobis.
Saluator Famelicorum, or.

Obsequium Leprosorum, ora pro nobis.
Præco magni Regis, ora.
Forma Humilitatis, ora.
Consors Sublimitatis, ora.
Victor Vitiorum, ora.
Dux Minorum, ora.
Prædicator Silvestriũ, ora.
Portans dona Gloriæ, ora.
Auriga militiæ nostræ, ora.
Nouis vtens Prodigiis, or.
Cælum cæcis aperiens, or.
Gratũ gerens obsequium, ora pro nobis.
Templum Christo consecrans, ora.
Hostes malignos proterẽs, ora pro nobis.
Tenens vitæ brauium, ora.
Spargens virtutum munera, ora.

Amplians iter ad gloriam, ora pro nobis.

Agnus Dei qui tollis peccata mundi, Parce nobis Domine.

Agnus Dei qui tollis peccata mundi, Exaudi nos Domine.

Agnus Dei qui tollis peccata mundi, Miserere nobis.

℣. Ora pro nobis beate Pater Francisce.

℟. Vt digni efficiamur promissionibus Christi.

Oremus.

DEvs qui Ecclesiam tuam B. Francisci meritis fœtu nouæ prolis am-

plificas : tribue nobis ex eius imitatione terrena despicere, & cœlestium donorum semper participatione gaudere. Per Dominum nostrum, &c. Amen.

LITANIÆ B. M. N. CLARÆ VIRGINIS.

KYRIE eleyson.
Christe eleyson.
Kyrie eleyson.
Christe audi nos.
Christe exaudi nos.
Pater de cælis Deus, Miserere nobis.
Fili Redemptor mundi Deus, Miserere nobis.
Spiritus Sancte Deus, Mis.

Sancta Trinitas vnus Deus
Miserere nobis.
Sancta Maria, ora pro nob.
Sancta Dei Genitrix, ora.
Sancta virgo Virginum, or.
Sancta Clara virgo Mater
nostra, ora.
Virgo Christi Sponsa, ora.
Virgo Francisci plantula,
ora pro nobis.
Virgo electa præ millibus,
ora pro nobis.
Virgo Seraphica, ora.
Virgo Matris Iesu disciplina. ora.
Virgo primogenita pauperum, ora.
Virgo gemma Virginũ. or.
Virgo norma perfectionis,
ora pro nobis.
Virgo humillima, ora.

Virgo mundo abſcondita, ora pro nobis.
Virgo ſpeculum paupertatis, ora.
Virgo Liliũ caſtitatis, ora.
Virgo roſa pœnitentiæ, or.
Virgo Crucifixi amore ſaucia, ora.
Virgo crucis ardentiſſima amatrix, ora.
Virgo ſtella clariſſima, ora.
Virgo ſequens Agnum quocunque ieris, ora.
Mater noſtra honorificata, ora.
Mater admirabilis, ora.
Mater amabilis, ora.
Mater ſicut balſamum aromatizans. ora.
Mater paranympha Chriſti, ora.

Mater pulchræ dilectionis, ora.
Mater puritatis nutrix, or.
Mater Obedientiæ magistra, ora.
Mater scala paradisi, ora.
Mater gloria Filiarum, or.
Mater socia Angelorũ. ora.
Mater clipeus in te sperantium, ora.
Mater protectrix pauperum, ora.
Mater consolatrix flentium, ora.
Mater terror Infideliũ, or.
Mater triumphatrix dæmonum, ora.
Agnus Dei qui tollis peccata mundi, parce nobis Domine.
Agnus Dei qui tollis pec-

cata mundi, Exaudi nos Domine.

Agnus Dei qui tollis peccata mundi, Miserere nobis.

℣. Ora pro nobis Beata mater Clara.

℟. Vt digni efficiamur promissionibus Christi.

Oremus.

FAmulos tuos quæsumus Domine, beatæ virginis tuæ Claræ votiuam commemorationem recensentes, cælestium gaudiorum sua facias interuentione participes, & tui Vnigeniti cohæredes. per Dominum nostrum, &c. Amen.

FINIS.

THE DECLARATIONS AND ORDINANCES made vpon the Rule of our holy Mother, S. CLARE.

Printed at Roüen. 1658.

Permiſſu Superiorum.

HEERE BEEGIN the Declarations, & Ordinances made vpon the Rule of the poore Religious of S. Clare, First are sett downe two letters making mention of the Approbation, & Confirmation of the sayd Declarations & Ordinances, vvritten, & sent by the Reuerend Father in our Lord, Brother William Cassall, generall Minister of the Order of Friar-Minors, of vvhich letters, the one vvas vvritten onely vnto his humble & poore Daughter Sister Collett, the First Religious vvoman of

the Reformation of the ſayd Order of S. Clare, the other is generall, both vnto her, & all the other Siſters of the ſayd Religion. The tenour of the firſt is as followeth.

VENERABLE, & deuout daughter in God, heal him our Lord Ieſus, who is the true ſpouſe of Virgins. I haue receiued youn letters, & heard the relation of your confeſſour, concerning the matter of the confirmation, & approbation of the Statutes, which you haue ſent, & cauſed to bee preſented vnto mee the

he which allthough they
re very fitt, & conuenient
or the true obſeruance of
our holy Rule: neuer the
eſſe at the firſt ſight of
hem, they ſeemed to mee
o bee in ſome ſort diffi-
kill, wherfore as I was,
oncerning this matter,
ſome what perplexed and
roubled, I recommended
he affaire vnto our Lord
leſus-Chriſt, and vnto the
meritts of holy S. Antony
of Padua, vnto whome I
would to God I were wor-
thy to bee deuout, At lēgth
I was perſwaded, as I doe
verily beleeue, through
the meritts of the ſayd
glorious S. Antony, that

the foresayd statutes were especially sent from God, wherfore I determined with my self not onely to confirme them, but more ouer also to institute, declare & authorize them, the which wee now send vntō you, & your daughters, instituted, declared, strengthned & sealed with the seale of the Order, to geather with the solemnityes & assurances appertaining to such an affaire both through the authority of our office & the generalChapter, as alsothrough Papall and Apostolicall Authority which wee vse in this behalf exhorting

& admonishing the sayd deuout Daughters present & to come, that they receiue the sayd Statutes with great deuotion, and humbly & effectually dispose themselues perfectly to keepe them, knowing for certaine that by the obseruance of them (through the meritts of the most glorious Father S. Francis, the founder of their holy Rule, and of the most worthy Virgin S. Clare, the first plant of that most fruitfull field) to witt of the holy Religion, (and most plentifully abounding in vertue;) they shall obtaine the plentifull re-

ward of eternell life, vnto which Ddughters, & firſt vnto you, I recommend my ſelf, beſeeching you and them to vouchſafe to pray to God for mee moſt vnworthy, giuen at Geneua the yeare of our Lord 1434 the 28. day of September.

The Tenour of the ſecond is as followeth.

BRother William Caſſall Generall of the Order of the Friar-Minors, & Maiſter in ſacred Diuinity, vnto Siſter Collett Religious in Ieſus-Chriſt, foundreſſe of many

Monasteries of the poore Dames of S. Clare, at this present time built & erected in the partes of Fraunce, and vnto all the Abbesses, & the other Sisters of the sayd Monasteries, & other Conuents present & to come, which vnder this forme and manner of life shall bee built & erected, health in our Lord Iesus-Christ, the true Spouse of Virgins. How much the great merits of the noble Virgin & Glorious Lady S. Clare, vnder Blessed S. Francis, Father & teacher of all pouerty & holynes, haue maruailously increased, & how those meritts

shine in the holy Church of God, & of the Spouse of Virgins our Lord Iesus Christ, doth not only appeare by the reward giuen vnto her in the kingdome of heauen & by the holy degrees of the Glorious Saincts of Paradise, which doe signify euerlasting rest in which degrees, amongst the prudent Virgins she is singularly glorifyed and crowned, but also in this preſet time, it is ioyfully declared & made knowne to the great prayse & worthy recommendation, which is made of her in the sayd Church of God, & especially by the multitude of

deuout Virgins and other notable perſons, who in the odour of her holy life & ſweete conuerſation, according to her example, in flying & leauing the perils of this miſerable world, do goe & run vnto the ſure & ſafe hauen of Religion, for the which wee ought the more to giue thanks vnto God, by how much wee ſee at this preſent, humane nature to bee inclined vnto euill, & that notwithſtanding through the diuine aſſiſtance, this holy Profeſſion doth not ceaſe allwaiſe to budde & produce new plants, not eſtranged from the inſtitu-

tion of the glorious Father S. Francis, & the traces & pathes of the glorious Mother S. Clare, who desiring with admirable feruour, that the Rule and forme of life to them giuen by the same S. Francis & admirably obserued by their glorious Mother S. Clare, should bee expounded, & fortifyed with declarations, & necessary cõstitutions, that they may truly repute themselues imitatrices of so holy a Mother, & participate of her glorious merits, amõgst whom, when I see & consider you Sister Collett before named Religious, and

Daughter

daughter in Iesus-Christ, after the holy Lady) especiall Mother, and of these present writings, which are for the repose of their consciences, and safety of their soules, & also for the perpetual stregth of theire regular obseruations, to bee patroneſſe & intercessour. Wee at your iust request moued & prouoked through your & their humble prayers, do by Apostolicall authority granted to vs in this behalf, send vnto you, both Abbesſe, and Sisters of the Monasteryes, by the grace of God, and your meanes founded vnder the Rule & profession

before named, & vnto all the Sisters of the other Monasteries, which in time to come shall bee founded, in the forme & manner aboue mentioned, these presents Declarations Statutes, & Ordinances, to bee perpetually kept; hauing maturely, and with great deliberation bin made, & composed, & now authorized, as aboue sayd by Apostolicall authority, & like wise by our office, and the generall Chapter. Which Declarations, and Ordinances, are so much the more by you to bee esteemed, feruently kept & obserued, by how much

they haue bin more diligently viewed, examined, & notably approued, by the most Reuerend Fathers in our Lord, the Lord Cardinalls of the holy Crosse; & of S. Angell, Apostolical Legates, beeing actually present at the holy councell of Basill, and by many other Doctours of Diuinity, & also by many venerable Fathers, both for integrity of life & learning very famous, which Statutes, and Ordinanees do heere follow.

First such Daughters & Sisters in Christ may doubt whether by the vow they make at their profession,

when they promiſe to kee
the forme of life which
their Rule, they bee boun
by commandemãt to kee
the holy Ghoſpell, to wit
as well the counſailes
the commandements, th
cauſe which may mou
them to doubt is, for tha
in the ſayd forme of lif
there is three times men
tion made, to keepe the
holy Ghoſpell, the firſt i
contained in the beginnin
of the forme of life which
ſayth, the forme of life o
the Order of the poore Si
ſters which S. Fra. hath in
ſtituted, is this, to obſerue
the holy Ghoſpell of our
Lord Ieſus-Chriſt, liuing

Obedience, with out
propriety, & in Chastity,
he second is, where it
ayth, you haue espoused
your selues vnto the holy
Ghost, chooſing to liue
according to the perfectiō
of the holy Ghospell, the
hird is at the end, where
e sayth lett vs perpetually
obserue the holy Ghospell
which wee haue firmely
vowed, vnto which doubt
& cause therof, wee desi-
ring to prouide for the cō-
sciences of the sayd Sisters,
& take from them al difficulties which they may haue, in so much as is possible for vs to remoue & take from them, do answeare conformably vnto that

which hath bin answe-
red by many Popes, namely
Pope Nicolas the third, &
Pope Clement the fifth,
vpõ such like doubts made
by the Friar-Minors vpon
the same points in their
Rule, to witt, that the say
Sisters by the vow which
they make at their Profes-
sion when they promise to
keepe the forme of life
which is their Rule, are
bound to obserue the holy
Ghospell, in the same man-
ner that our Lord hath de-
liuered it, to wit, all things
which in the Ghospell are
commanded, they ought
to keepe as Commande-
ments; & the other thinges
which are counsailed in

he ſayd Ghoſpell they
ught to keepe as coun-
ailes, & are bound alſo,
s vnto obligatory Com-
mandements, vnto ſuch
Euangelicall counſailes,
which are putt in their
forme of life, vnder the
word, or forme of cõman-
dement, eyther negatiue,
or affirmatiue, or vnder
words of as much force.
But vnto other counſailes
of the holy Ghoſpell, they
are not bound, but as other
Chriſtians are, excepting
only, that in reſpect they
haue willingly offered, &
giuen thẽſelues, to follow
the example of our Lord
Ieſus-Chriſt, through the

contempt of all earthly thinges, their Profeſſion requireth, that they tend to greater perfection, then other Chriſtians, other thinges contained in the forme of life, as well commandements as counſailes, & what ſoeuer thing putt in the ſame; through the vow of their Profeſſion, are not otherwiſe obligatory, then as is in the ſame forme of life ſpecifyed, to witt, vnto admonitions, as vnto admonitions, vnto Informations, as vnto Informations, vnto Exhortations, as vnto Exhortations & vnto all other thinges they are bound, in the ſame

forme and manner, as is there contained, & noe other wiſe.

Here followv the conſtitutions made by the holy Virgin Sainct Collet vpon the Rule of S. Clare.

THeſe Declarations & Conſtitutions are in all truely conformable to Sainct Collets, hauing bin tranſlated out of the copy had from her Monaſtery at Gaunt where shee dyed & conferred with many other of her reformation, onely there are certaine alterations, & additions to

make them conformable to the holy Cou. of Trent, & the ſacred Canons, particularly in the election of the Abbeſſe: ſome others in reſpect of beenig founded vnter the Bishop of the Dioceſſe · & others as making of diſcipline, mentall Prayer, and the ſpirituall exerciſe to increaſe loue, & vnion with God, & better religious obſeruance, none of which are in S. Collets declarations.

Of the Entry into this holy Religion.

Chap. I.

ALthough at the beginning of the second Chapter, of the forme of life, it bee contained, that the Abbesse may receiue any one for a Sister, with the consent of the greatest part of the Sisters, hauing had before the licēce of the Lord Cardinall Protectour, of the Order, neuer theleſſe wee considering the former estate of the Order, as beeing in the beginning

founded very neere vnto the Court of Rome, & to the ſayd Cardinall, and beeing now ſo farre of from the ſame as alſo the ſtrict pouerty of the ſayd Siſters, & difficulty which they should haue to ſend vnto the ſayd Lord Cardinall, to obtaine this licence, conſidering alſo that the Iuriſdiction of the ſayd Siſters, hath bin giuen, to the Order of the Friar - Minors or the Ordinary of the place, as in diuerſe occaſions it hath pleaſed his holynes to diſpoſe for the wee therfore declare and ſay, that thoſe Monaſte-

ries which by authority, of the holy sea Apostolike, haue bin committed to the care & gouernment of the Bishop of the Dioceſe with licence of the Bishop they may receiue for Sisters, such as flying the world are found to bee fitt, obseruing the manner which is contained in the forme of liſe.

1. Wee ordaine that according to the Ordinance of Pope Innocent the fourth, when any shall preſent herſelf to vndertake this Religion (before shee change her ſecular habit, & receiue the habit of Religion) there shall bee declared vnto her, the

moſt hard &difficill points which are to bee obſerued in Religion, to the end that after her reception, shee haue no occaſion to excuſe herſelf of ignorance, & none shall bee admitted, who for age, ſickneſſe or naturall ſimplicity, were not fully able to obſerue this manner of life for by ſuch the ſtate & vigour of Religion, is oftétimes deſtroyed or ſlackned.

2. Further, wee will and ordaine, that the Siſters obſerue this manner in receiuing any perſon vnto the Order, to wit, that when any is to bee receiued, they firſt ſend her to

ſome deuout perſon out of the Order, fearing God,& louing the poore, that by his counſaile her goods may bee diſtributed, vnto the poore: & that the Abbeſſe,& al the Siſters take heede that neither by them ſelues, nor by others they do receiue any of the goods of them who enter into Religion, vnleſſe it were ſo ſmal a matter,that thoſe who should know of it, could haue no occaſion to iudge ſiniſterly of them or that shee who entereth would giue ſomething as vnto other poore,in māner of almes, to releeue their preſent, or neire hand ne-

ceſſities, & this coming from her owne free will, for the forme of life doth require, that thoſe who enter bee free & doe with their goods as God shall inſpire them.

3. The Abbeſſe & other Siſters shall alſo take heede that for the reception of any perſõ, they doe not permit others to make by thẽſelues or by others for thẽ, or for others, any couenant or paction, in which might bee noted any ſpice of Simony, alſo they shall not permit that thoſe who enter doe reſerue any of their goods, in the world, but that they offer themſelues wholly

wholy naked of all earthly thinges, into the hands of our crucifyed Lord, but if it should happen that any one could not so speedely discharge, & rid herself of her temporall goods & that shee were no way content to returne againe vnto those thinges which she had so left, she shall in the best sort that she can possibly, committ the sayd goods in some certaine manner, vnto some persons fearing God to distribute the same vnto the poore.

4. To the end, that in time to come, the Sisters proceed more Regularly, wee ordaine that none bee

receiued vnto their forme of life, vnleſſe they plainly perceiue, that shee come vnto the Order principally for the loue of God, and health of her ſoule, & that shee bee not theruuto onely moued by ſleight motions, or through perſwaſions, conſtraint, or feare of any perſon, but of her owne free will, as beeing chiefely moued therunto, by the Inſpiration of the holy Ghoſt.

5. Wee ordaine that according to the councell of Trent, the nouice bee examined by the Biſhop of the Dioceſſe, or ſome other appointed by him before

shee bee professed, & of this lett the Abbesse remẽber to aduertise the Bishop at least a month before the yeare bee expired.

6. They shall take great heede, that none bee receiued into the Order, except shee bee of a good will, & a faithfull Catholike, that shee bee not touched with any publick infamy, & that shee bee of vnderstanding, & of body sound, not suspected of any heresy, discharged & freed of her temporall goods, not bound with sentence of Excommunication or Interdict, but if it should happen, that she were

bound with the ſayd ſentence, that shee bee duely abſolued before her reception, by the priuiledges heere vpon granted vnto the order neuertheleſſe that they giue her to vnderſtand, that if shee returne againe to the world, shee doth againe incurre the ſayd ſentence, & shall bee bound therwith as before.

7. Item, that shee bee free, & not of ſeruile condition, to wit, a Prentiſe, or if shee bee that licence of her Maiſter, or Miſtris bee had, & that shee bee (16. S. Collet ſayd 12. yeares at the Cloathing and

8. at the profeſſion) twelue yeares ould, before shee bee cloathed with habit of Religiõ, none & shal bee receiued vnto the Profeſſion, before. 17. yeare of her age, for before that time she cannot bee able to ſupport & vndergoe the burthen of Religion.

8. Wee ordaine alſo, that none bee receiued for the Quire, after the 25. yeare of her age, except shee were ſoe competently inſtructed, that shee could learne to read the diuine office, without great hinderance, & labour vnto others, alſo that none bee receiued vnto Profeſſion

who cannot say by her self alone, or at least with others in common the diuine office, & that they receiue none vnto the order, except it bee manifest, that she hath liued honestly & well from the thirteenth yeare of her age, vntill the sayd time of her reception into the Cloyster, & that none be receiued after the 40. yeare of her age, except shee were soe noble, that her reception might notably edify the secular poeple & Clergy, or that shee were so ingenious and strong that shee were able to serue God, & the order, according to your state &

forme of life.

9. Further, that none professed of any other Order bee receiued vnto your forme of life, without the licence of her Abbesse, or priuiledge from the sea Apostolicall.

10. In like manner wee ordaine, that if the Profession of any Nouice should bee doubtfull, before the end of the yeare, the Abbesse in the presence of the Sisters shall make protestation vnto her, that although the sayd yeare should passe, shee shall haue noe right in the Religion, vntill such time as by mature deliberation th.y

haue determined what they ought to doe, eyther concerning her Profession, or her returne to the world.

11. When they receiue any vnto profession, shee kneeling before the Abbesse shall say leasurely with a high cleere voice in this manner.

In Nomine Patris, & Filij, & Spiritus Sancti. Amen.

I Sister N. doe vovv vnto almighty God, vnto the Glorious Virgin Mary, vnto our holy Father S. Francis, vnto our holy Mother saint Clare, & vnto all the holy Saints, & vnto you Reuerend Mo-

ther Abbeſſe, & vn-
to all your ſucceſ-
ſours ſucceeding in
your place, to obſer-
ue all the time of my
life, the Rule & for-
me of life of the poo-
re Siſters of ſainct
Clare, vvhich hath
bin giuen by ſainct
Francis vnto the
ſayd ſainct Clare, &
hath bin confirmed
by our holy Father
Pope Innocent the

Fourth, liuing in Obedience, vvithout Propriety, & in Chastity, also obseruing Cloister, according to the Ordinance of the sayd Rule.

Then the Abbesse who doth receiue her, doth promisse vnto her, (if shee do obserue that which she hath vowed) eternall life.

12. Wee also ordaine, that at the Profession, the haire bee cut of round, & aboue the eares, & that after that time they doe neuer suffer

their haire to grow long, but that often in the yeare, by the appointment of the Abbesse, all the Sisters alike haue their hayre cut, except that for some sicknesse or weaknesse it were thought conuenient to doe otherwise.

Of the Quality of their habits, & of their garments.

Chap. II.

Whereas it is contained in the Rule, and forme of life, that the Sisters bee cloathed with poore & vile cloathes.

1. Wee ordaine, & deter-

nine, that this vility bee nderſtood concerning the price, & the colour, and although it bee contained in the ſayd forme of life of thoſe who enter into this Religion, that the ſecular habit beeing taken away the Abbeſſe ſhall lend her three coates & one cloake neuertheleſſe if neceſſity, or ſickneſſe, or the condition of the perſon, or of the place, or of the time, ſhould cauſe any of them to haue need of more coates, wee declare that the Abbeſſe (with counſaile of the diſcreet,) may duely prouide, for thoſe who haue the ſayd neceſſity,

considering that the sayd forme of life doth also say, that the Abbesse shall discreetly prouide that her Sisters haue cloathes, according vnto the quality of the persons, of the places, of the times, & of the cold regions, like as shee shall see it to bee expedient, vnto their necessityes.

2. It is to bee vnderstood that the thre coates which are expressed in the forme of life, ought not to bee all of one forme & fashion, for the two vndercoates are granted them, onely for warmth & for the decency of the body, nor is there obligation or need they

lee all of one colour.

3. Therfose wee will & ordaine, that thevppermoſt coate, bee called the habit of the Order, without which it is not lawfull for any of the Sisters to go, or to bee seene in publike, or to sleepe, vnleſſe for ſickneſſe, or other manifeſt neceſſity it bee otherwiſe iudged expedient by the Abbeſſe or Vicareſſe, with the conſent of the greateſt part of the diſcreet.

4. The habit shall not bee ſo long that it traine on the ground, vpon the Sister that weareth it, and in largenes, it shall not paſſe the meaſure of 14.

palmes, the length of the fleeues, shall bee but to the knockles of the hands.

5. The vndercoates shall bee of vile & coarse cloath & shall not bee doubled with furres, the cloak also shall bee of vile & coarse cloath, & shall not bee curiously gathered, or pleigh ed about the neck, nor so long that it traine on the ground, but allwaise in all their garments, shall manifestly appeare austerity vility, & pouerty, both in the manner of making, price, & colour, & in this sort, both the Abbesse, & the Sisters in office, and all the other Sisters, shall bee

loathed with common loath, without any parciality, the cord with which the Sisters gird themselues shall bee common, vile, without any curiosity.

6. Furthermore wee appoint & ordaine, that all the Sisters as well the Abbesse, as the other Sisters, without any difference, couer their heads in all humility, decency, & Religiosity, without any curiosity, or vanity, & to the end that this bee the better kept, & obserued of the Sisters, and of all their Couents, wee ordaine that all the Sisters shall in such

sort put on their kerchers, that their fore head, cheekes, & chinne, may bee for the most part couered, in such sort that none may euer see them in the full face, as also their kerchers, & their veiles shall bee so large, & put on in such sort that their whole head & their breast, & shoulders bee for the most part couered.

7. Also, wee will that all their veiles & kerchers, bee of coarse cloath, to the end that in them do alwaies appeare, the holy pouerty & austerity of their Profession.

8. Furthermore, wee doe

allow that euery Sister, with the consent of the Abbesse, may haue two black veiles, & white kerchers, to change them, and keepe themselues alwaies cleane, & decent, and that the Sisters take great heed that they neuer haue any kercher pleighted or curiously foulded, nor their veiles of silke, nor any other costly stuffe.

9. No Nouice shall weare the black veile, before shee haue expressly made profession, except shee were before professed in another Religion, but shall weare the white kercher decently put on, according

to the appointment of the Abbesse, & as it hath bin allwaies vnto this time accustomed.

10. To the end their beds bee like vnto that, on which hee dyed who sayth the foxes haue their holes, & the birdes of the ayre their nests, but the sonne of man hath not where vpon to rest his head, and to bee also more wakefull & diligent to rise vnto Mattins, & to bee conformable vnto their holy Mother S. Clare, who oftentimes lay on the bare ground, or rather vnto Iesus-Christ the holy of holyes, who had no other

led then the sharp desert, wee ordaine that no Sister, if shee bee not sick or very weake, do sleepe otherwise, then onely vpon a saik filled with straw, with conuenient couerletts, according to the discretion of the Abbesse, but with the sick the Abbesse ought charitably to dispence, as it is contained in the Rule & forme of life.

11. Further wee ordaine, that according to the exáple of Iesus-Christ, & the glorious Virgin S. Clare, the Sisters goe bare-foote in signe of Humility, Poverty, & mortification of the sensuality, contenting

themselues onely with woodden sandalls, vnder their feete, hauing a list nailed aboue to hould them on.

Of the Diuine Office.

Chap. III.

1. Concerning the diuine Office which they must pay to God as well by day as by night, letr this bee obserued, that before all the canonicall howers immediatly after the first peale is rung all the Sisters shall come into the quire, to prepare their hartes for

our Lord, except they were lawfully excused in some affaire which could not be deferred, & that according to the iudgement of the Abbesse or her Vicaresse, & there they shall remaine without going or coming, or without laughing, making noise, or vainly looking about, but persevere all to geather with one courage, in peace, silence, Religious grauity, and due reuerence.

2. That none presume to goe forth of the quire so long as the diuine Office is a reading, except they haue licence of the Abbesse or her Vicaresse, or of her

who presents her place, vntill the whol Office bee accomplished.

3. Wee exhort all the Sisters in our Lord Iesus Christ, that allwais & in all places, they accomplish the diuine Office attentiuely, distinctly, intirely, & Religiously, & they must begin, & make their stops togeather, they must also with one & the like courage perseuer vnto the end in such sort that the great Office bee allwais sayd higher & more leasurely then the office of our Blessed Lady, & that of dead.

4. Concerning the manner to ring vnto Masse, as vnto

nto the C nonical houres, & the manner of sitting, kneeling, rising vp, bowing & stading towards each other, the Sisters shal allwayes obserue the custome of the Friar-Minors, except in some ceremonies which are not conuenient for them.

5. Furthermore, no Sister that can read of what condition soeuer shee bee, shall bee excused from the quire, ether by night or day, but all the Sisters are bound to come vnto Masse, & vnto all the canonicall houres, excepting those who are sick, or those who are to serue them,

with leaue of the Abbesse or her Vicaresse, & those who in time of the office should bee imployed in some common seruice of the Couent, with the knowledge of the Abbesse & therfore all the officers ought to haue such forecast in their affaires & offices, that they dispatch them so much as is possible in such sort as they may accomplish the diuine Office in the quire with the others.

6. The Sisters also who cannot reade & are not sick or imploied in the seruice of the others, shall likewise come to the quire to

fulfill the diuine Office, vnto which they are boũd & that in some place assigned vnto them, & if the Abbesse, or the Vicaresse, shall find any negligent, in the aforesayd points they may duely punish her according to the quality of the offence.

7. Furthermore wee ordaine, that on the two dayes betweene the feast of S. Clare, & the Assumption of our Blessed Lady, they shall serue the feast of S. Clare with nine Lessons the other dayes of the Octaue after the sayd feast they shall make a commemoration of S. Clare, at

Benedictus, & Magnificat, the octaue day beeing the feast of S. Ludouicus which is duplex maius, they shall make a commemoration of S. Clare at both the Euensongs, & Mattins.

8. Againe wee ordaine, that in the time of a generall Interdict, the Sisters conforme themselues vnto the principall Church of the towne, or place where they reside when the sayd Interdict shall bee lawfully signifyed vnto them, by those vnto whom it appertaineth, or by their certaine messengers, or letters, & then the gates of their Church beeing shut, & the

excomunicated beeing excluded, the Sisters shall say the diuine office, as they say the office of our Blessed Lady on simple feasts, not sitting, but standing, according to the custome, & if it should happen, that within the time of the fayd Interdict, any deputed to the seruice of the Couent, or any of the Sisters within should fall sick, they shall communicate them, and if they should dye they shall bee buried with a low voice, hauing in like sort, excluded forth those who are interdicted or excommunicated, so neuertheles that nothing bee omitted,

appertaining to the office of the dead, or Communion.

9. And for as much as it is contained in the forme of life, that the Sisters who can reade shall say the office of the dead, without expressing the day, hower, or by what manner, or obligation they shall discharge it, such is the obscurity of the letter, as also the diuersity of opinions & writings vpon it, that I cannot giue any certaine resolution how they shall performe it, therfore to take away all ambiguity & difficulty which may arise in this poinct, to discharge

their conſciences, and the more to ſuccour & releeue the poore ſoules of the faithful departed, I will & ordaine, that hence forward bee done, as wee haue allwais accuſtomed, to wit, that euery day, all the Siſters ſay the office of the dead with one Nocturne & the Laudes, except the Thurſday, Fryday, & Saterday of the holy Weeke, & alſo when they reade the whole Dirge of three Nocturnes, the Siſters who cannot read ſhall likewiſe euery day ſay the office of the dead with Pater Noſters, as is contained in the forme of life, the time

for reading this dirge of one Nocturne may bee on holy dayes, after Euensong on Working dayes after Compline, according as the Abbesse shall iudge it expedient, if it bee for any long time shee would change the tyme shee must doe it with aduise of the diserecte.

10. And becauſe Prayer is vſefull & neceſſary for thoſe who will goe forward in the diuine ſeruice & profitt in the way of vertue, & vnion with God, wee ordaine that to this end one houre euery day bee particularly aſſigned, that is in the morning betweene

weene the Prime, & the Tierce, befose the conuentuall Masse, on holydayes an other houre is to bee taken after Vesperas, but on all what soeuer dayes after Compline they must haue a full quarter of an houre for the examine of conscience, once also euery yeare, vnlesse it should otherwise seeme expediēt for any one in particular, euery Sister shall spend seauen or eight dayes, in spirituall recollection, to renew their spiritt & fervour about all religious obseruance, & in particular for the augmentation of prayer and vnion with

Allmighty God.

11. More ouer that the body may better bee subiect to the spiritt, & in memory of the sacred Passion of our most sweet Sauiour, & cheefely of his cruell flagellation, wee also ordaine that the Sisters make two disciplins a weeke in the time of Aduent and lent that is on the 2. & 6. fery, but the rest of the yeare once a weeke that is on the 6. fery besyde: the eues of all prima Classis, & feasts of the B. V. for the space of the Psalms Miserere mei Deus, De profundis, of the Antiphone Ne reminiscaris, Christus

factus est, & of the prayers Respice quæsumus, Deus cui proprium, & Fidelium Deus omnium conditor.

Of Abstinence.

Chap. IV.

1. FOr so much as it is contained in the forme of life, that the Sisters ought to fast at all times, wee say consequently, that they ought to abstaine at all times, & in all places from eating flesh. And though in the forme of life bee contained this clause, to wit, that on Chrismas

day, on what day soeuer it falleth, the Sisters may make two refections, wee declare that therfore it is not granted vnto them, that on the sayd day they may eate flesh, noe more then on all sundays, on which the Sisters may also all in common make two refections, as all Christians do on the sundayes in lent, according to the custome & ordinance of our holy Mother the Church.

2. It is also contained in the same forme of life that with the young & weake, the Abbesse shall mercyfully dispence as shee thinketh good, wheruponit is

to bee noted, that in this dispensation, one cannot commonly well determine the necessity of the age, or weakenesse, sith it hapneth often times, that some are more strong at 13. yeares, then others at 16. & some are more greeued & weakned with a short & light sickenesse, then others are with a greauous & long sickenesse, for which cause wee exhort them all in our Lord that in all things they carry themselues so prudently, that amongst them do more shine the charity of Iesus-Christ, then ouer great, or indiscreet austerity, in such sort neuer the-

leſſe that the Abbeſſe alſo doe not to eaſely diſpence without true, neceſſity, becauſe by ſuch diſpenſations, many times there haue come great relaxations in ſome Religions.

3. The Abbeſſe neuertheleſſe or her Vicareſſe, by the councell of the diſcreet may diſpence with the young, ſick, & weake, that they may take their refection often times in a day, when true & iuſt neceſſity requireth it, for whome alſo they ſhall ſufficiently prouide in their neceſſityes or weakneſſe, as well in meate as in other thinges.

4. Further wee ordaine that the Abbesse haue diligent care, that with the almes, which come vnto her, shee prouide competently for the Sisters in common, according to the quantity of almes, to the end that the Sisters haue not occasion to desist, & giue ouer their vertuous beginnings, & holy exercices, for want of common, or sufficient refection.

Of Confeßion, and of Communion.

Chap. V.

1. TO the end that amongſt the Sisters of this order purity of hart & body may haue vigour, & bee nourished, & that the loue & deuotion, vnto the moſt holy Body of our Lord bee alwaiſe augmented & increaſed, wee will & ordaine that aboue the number mẽtioned in their forme of life, to wit, that the Sisters, with leaue of the Abbeſſe doe confeſſe

welue times in the yeare, euery Sister who shall not lawfully bee hindered, may confesse twice euery weeke, & likewise as often besides the seauen times written in the forme of life, shall receiue with the greatest deuotion they are able the pretious Body of our Lord, in the conuentuall Masse, except with leaue of the Abbesse or the counsaile, of the Confessour of the couent, any would deferre or abstaine from the sayd Communion vntill another day for some iust cause.

2. Wee grant also that the Abbesse may permitt

the Sisters oftner to communicate then aboue sayd with the counsaile of the discreete, if it shall seeme to them expedient for increase of deuotion & progresse in vertue, strictly admonishing them that they take a speciall care to performe it with the greatest preparation & reuerence possible, to the end they doe not vndertake so great a worke through custome, but with feruour of spirit.

3. Likewise wee will, & also comand by obedience that no Sister of what condition soeuer shee bee, may presume to confesse to any Confessour, Religious, or

ecular of what degree, condition, or dignity soeuer hee bee, vnder colour of any grace, or priuiledge granted to the one, or the other, then vnto the Confessour of the Couent, except the Abbesse by the counsaile of the greateſt part of the diſcreete Siſters & that for iuſt & reaſonable cauſe giue leaue vnto her. Exhorting them inſtantly in our Lord Ieſus to content themſelues with thoſe ſpirituall helpes that their holy Religion, & Superiours affoard, & thinke fit to grant, & are conformable to the true ſpirit of their retyred lyfe where

their cheefeſt dependance, & comfort is vpon God, & thoſe hee hath appointed for their guydes & Superiours nothing beeing more daingerous then to diſpierſe their affections, and Iudgement too earneſtly to runne from the difficultes, & ſuffrance their heauenly Father hath ordered for them. Imagining to lightly that all is to beeremoued or better vnderſtood by ſpeaking to new perſons which hath onerthrowne many Monaſteries this Religion is vpheld by the ſpirit of Innocencie ſimplicity, & Obedience falling once from that can-

dour, & purity it is as a monſter, in caſe of reaſonable difficulty, & true benefit they muſt neuer doubt but God will diſpoſe the harts of Superiours to affoard all charity compaſſion, & true freedone of conſcience may bee expedient for any. Wee ordaine more ouer that after Compline, bee ended, and before Tierce finished, none go to Confeſſion, vnleſſe it bee for the greatneſſe of the number, or for any iuſt cauſe, which is to bee done with ſpeciall leaue of the Abbeſſe.

4. And notwithſtanding that in the forme of life it

bee contained that it is lawfull for the Chaplaine, to celebrate Maſſe within the Monaſtery, to communicate the ſick Siſters, neuertheles for many perills, dangers, and inconueniencies, that heere by might arriue vnto the Siſters, wee command all the Abbeſſes & Portreſſes, & all others preſent & to come of euery place & couent, that they neuer permitt any Prieſt, Religious, or ſeculat, to celebrate within their Cloiſter, or to communicate eyther ſick, or ſound, except any were ſo oppreſſed with ſome greauous ſickenes, or long contagious

diſeaſe, through which shee could not, or it were not conuenient, for ſome great danger, shee should come to Maſſe, or receiue the Body of our Lord, with the others in the Church, then in ſuch a caſe wee grant, that in the ſeauen times ordayned in the forme of life & more often if the Abbeſſe with the counſaile of the diſcreet, doe find it conuenient and for the conſolation of the ſick the Confeſſour with his Companion, may for this adminiſtration enter within the Cloiſter.

Of the Obseruance of Inclosure.

Chap. VI.

1. INnocent the fourth hath declared that those who vow this Rule or forme of life must obserue & keepe perpetuall Inclosure, so that it is not any more lawfull to them in all the course of their life to go out of the Inclosure of their Monastery, neither can leaue or power bee granted vnto them to do it, vnlesse it bee to plant establish, or reforme this Religion,

eligion, in some Mona-
ery, or to take vpon
em the gouuernment &
orrection of the same, or
o auoyde some great loss
, & then let it bee done
ith the expresse leaue of
he Bishop, but when it
apeneth that some Sisters
re sent out of their Mo-
astery, for the sayd cau-
es, wee will and ordaine
hat they go in the compa-
y of honest persons, and
earing God, & that they
go with all the hast they
can to the Couent or place
assigned them, but those
who are thus transported,
lett them haue diligent ca-
re whilst they are amongst

the ſecular, that they abſtaine from vaine & indiſcreet wordes, & lookes, & beshoulding any one in the full face, but shew themſelues mortified, by ſpeaking humbly, & modeſtly conuerſing with each one, as it beſeemeth the hand maydes of Ieſus-Chriſt, & the daughters of S. Clare.

2. Moreouer when as in the forme of life mention is made of Siſters ſeruing without the Monaſtery, who excluding the vow of incloſure, make their profeſſion like the other Siſters, going in & out for the ſeruice of the other Si-

sters, in busines necessa-
rily to bee done, without
the Monastery, as was
conuenient, notwithstan-
ding for many dangers, &
harmes, which by this oc-
casion may happen to the
Sisters, & their couents,
Benedict the 12. hath insti-
tuted & ordained, that
thence forth no professed
Sister presume to go out
of incloſure, vnlesse for the
the foresayd causes, and
wee also desiring to haue
the foresayd ordinance in-
violably obserued, com-
mand that all the Sisters of
what soeuer state & con-
dition who are bound, or
hereafter shall bee bound

to the obſeruance of the Rule of S. Clare, perſeuer allwaiſe vnder perpetuall incloſure, ſo that none heerafter of them may haue leaue to goe out of the incloſure, vnder title of ſeruants, or what ſoeuer other cauſe, excepting the a foreſayd, as aboue mentioned.

3. Notwithſtanding if heerafter it ſhall happen that the Siſters do ſtand in need of the help of any pious woemen, who bee modeſt, diſcreete, and of elder yeares, they may admitt them yett ſoe that in noe ſort they enter into the Monaſtery.

4. Wee moreouer ordaine, that in euery Conuent, in ſome open publick place there bee made one onely wheele, of a conuenient height, and widenes, and brought ſoe round, that none may bee able to looke eyther in or out, by any crannies, or chinckes, by which wheele the Siſters may receiue the thinges which bee brought them, or giue out what is to bee giuen out, but if the things that are to bee giuen in & out bee ſo long that they cannot paſſe through the wheele, lett them bee giuen in & out by the gate of the Mona-

ſtery, when need shall bee.

5. In like manner for the greater ſecurity of the Sisters & Conuents, wee ordaine that in no conuent all ready erected or hereafter to bee erected there bee permitted to bee made any other wheele, grate, or ſpeake houſe, beſids the ordinary, lett therfore each conuent content it ſelf allwaiſe with one ſpeakhouſe, with one wheele, grate, & one onely gate, & that in a publick & open place.

6. Furthermore wee ordaine, that by the wheele there bee made a ſpeake window ſtrongly fenced

with an iron grate, at which the Sisters shall speake, when need shall bee, for iust occasions, according to the manner expressed in the forme of life & these present ordinations.

7. Wee ordaine moreouer, that according to the inclosure of the Monastery ouer against the principall gate, there bee another, gate raised, disposed in such sort that the Sisters may not bee able in any wise to come or approach to the principall gate, and that none without may by reason of the second gate see into the conuent by the

chinkes, if by chance there bee any in the first gate, or perceiue the Sisters voices with out.

8. In like manner wee will that the gardin gate, & the dormitory bee fast locked in the night time, & for the greater security of the sayd Sisters, it shall not bee lawfull for any Sister of whatsoeuer condition to put letters of commendations or other writings shut or open by themselues or others, at the wheele, gate or grate, or cause them to bee there put, to the end that they may bee sent, or carryed out, & if it should happen that

hat any ſuch letters should
ee putt, or leaft in any of
he foreſayd places, or any
where elſe, none shall pre-
ume to receiue read, or
pen them, or cauſe them
o bee receiued, read, or
ppened, vnleſſe they haue
in firſt preſented to the
bbeſſe, which the Ab-
eſſe, muſt firſt reade, be-
ore any Siſter reade, or-
eceiue them. And if the
bbeſſe chance in ſuch
etters to find any thing,
which is not conuenient to
bee written, they shall by
noe meanes bee giuen to
the Siſters, to whome they
are ſent, or by whome they
are ſent, but the Siſter that

chinkes, if by chance there bee any in the firſt gate, or perceiue the Siſters voices with out.

3. In like manner wee will that the gardin gate, & the dormitory bee faſt locked in the night time, & for the greater ſecurity of the ſayd Siſters, it ſhall not bee lawfull for any Siſter of whatſoeuer condition to put letters of commendations or other writings shut or open by themſelues or others, at the wheele, gate or grate, or cauſe them to bee there put, to the end that they may bee ſent, or carryed out, & if it ſhould happen

that

hat any ſuch letters should
ee putt, or leaft in any of
he foreſayd places, or any
where elſe, none shall pre-
ume to receiue read, or
pen them, or cauſe them
o bee receiued, read, or
ppened, vnleſſe they haue
in firſt preſented to the
bbeſſe, which the Ab-
eſſe, muſt firſt reade, be-
ore any Siſter reade, or-
eceiue them. And if the
bbeſſe chance in ſuch
etters to find any thing,
which is not conuenient to
bee written, they shall by
noe meanes bee giuen to
the Siſters, to whome they
are ſent, or by whome they
are ſent, but the Siſter that

shall attempt to write, or
ſend any the like letters,
shal bee ſeuerely punished
& it shall not bee lawfull
for any Siſter to giue their
letters into their hands, by
whome, they are to bee
carryed. Wee alſo ordai-
ne, that no Abbeſſe, reade
any letters, which are ſent
vnto her, or ſend any out
of the Monaſtery, to what
ſoeuer perſon, before they
shall bee deliuered to one
of the diſcreete, to that end
appointed by the others,
which Siſter muſt euery
yeare bee changed, hauing
another ſubſtituted, & al-
ſigned in her place, which
Siſter ſo appointed is bo

to reade all letters, before the Abbesse reade them or send them out of the conuent, or seale them, or see them when they are sealed.

Of the election of the Abbesse, Discreers, & other Officers.

Chap. VII.

1. That the Sisters may proceed the more securely in the election, wee will & ordaine that when the Abbesse of any conuent is dead, or detained with some long infirmity, so that shee cannot

commodiously performe her office, or if shee will for some iust & reasonable cause, renounce her office, or bee a violatour of her Rule, and holy obseruance or found guilty of some enormious crime, or greauous sinne, three dayes after her death, deposition, or absolution from her office, the professed Sisters must prouide themselues of another Abbesse, according to the canonicall forme, obseruing in the election the Coun. of Trent Sect. 25. can. 7. to wit that the elected beeat least thirty yeares of age, and hath liued diuers yeares

very laudably and exemplarly after her profession.

2. This manner they shal obserue in the election of the Abbesse, the third day after her death, &c. The Vicaresse shall by letters aduertise the Bishop or other Superiour of the death or deposition of the Abbesse, beseeching him eyther to come himself, or to send another in his place, to make the election, & they shall choose two wittnesses, or scrutatours, prudent men, pious, and priests, if they can commodiously bee had who may assist the sayd Bishop or his deputy, that so the

election may bee made the more peaccably, and without ſuſpition of partiality,& iniuſtice according to the preſcript of the ſacred Canons.

3. In the meane time, whilſt the Bishops command is expected, the Siſters muſt make continuall, & feruent prayer to Allmighty God, beeſeeching him to diſpoſe all things to the honour and glory of his diuine Maieſty, and wee command in vertue of Obedience, that the Siſters ſpeake not to one another as by way of counſaile about the election, or ſaying that it ſee-

nes to mee that such or such an one were fitt, or what thinke you of such an one, but lett them all leaue the buisines to the instruction of the holy Ghost, & lett them haue a speciall care, that in all elections they cary themselues, purely, sincerely, piously & canonically without cauillations, that altogeather beeing vnited in peace and charity may elect her whome they iudge most fitt for the saluation of their soules & the profitt of the Monastery.

4. That the Sisters may bee the more vnited, and conforme to the diuine

will, the same day in the morning, that the election is to bee made they shall receiue the sacred Body of Christ, if it may bee, and the same morning, Masse shall bee celebrated of the holy Ghost. Where note that the Vicaresse shall write, or cause to bee written in the same character twice, or thrice as many bills as there bee professed Sisters, in each of which shall bee written these words, I elect for our Reuerend Mother Abbesse Sister N. & the Vicaresse shall deliuer one to each of them, wherein the Sister shall writte her name,

whome shee in conſcience & before God shall iudge moſt fitt to performe that office. The Bishop, his Viſitour, or deputy, when hee is come to the window of the Church grate, all the Siſters beeing aſſembled in the quire, hee shall make an exhortation vpon the election to bee made, which beeing ended, all the Siſters are to depart out of the quire, and shall returne one after an other to the Bishop, or his deputy, & put their bills wherin they haue written her name whome they chooſe, into a box, or dish prepared for that end, which

done the ſuperiour shall take the bills out of the boxe or dish, and hauing shewen them firſt to the witneſſes, or ſcrutatours, shall declare the ſuffrages beginning with her that shall haue feweſt ſuffrages & in the ſame māner going on with the reſt, and shee that shall bee found to haue the greateſt half of the ſuffrages, shall bee iudged truly elected, & if it chance that shee bee not elected the firſt time, they shall againe returne to the election in the ſame manner, vntill the Abbeſſe shal bee choſen.

5. Which beeing done,

& the ſuffrages declared, the Bishop, or his deputy ſhall confirme her in the name of the Father, & of the ſonne, and of the holy Ghoſt. Amen, and the Siſters ſhall read Te Deum, which done the Superiour ſayth, Confirma hoc Deus & Actiones noſtras, Then all the Religious Siſters imbrace their new Mother, & acknowledge her for their true, and lawfull Abbeſſe, & Superiour, the ſame manner ſhall bee obſerued in the election of the Vicareſſe, & the other officers, whome they ſhall name onely by voice, without writing, & for the

election of them shall suf-
fice the greater part of the
suffrages , the Vicaresse
shall euery three yeares
bee presented to the voices
of the Community , in
whose liberty it shall bee
to continue her in her offi-
ce, if they shall please , all
other officers shall bee
chosen a new euery three
yeares , yett it shall bee in
the power of the commu-
nity, if they iudge it expe-
dient , to choose againe
any of them and confirme
them in their office for
another terme ; vnlesse ne-
cessity vrge, none shall bee
chosen to any office before
they haue passed fower

yeares in Religion, & haue attained to the twenty fiue yeares of age compleat, none before three yeares of profeſſion shall haue an actiue voice, in the election of the officers but in the election of the Abbeſſe all the profeſſed shall haue their voices.

6. And that peace, loue, & truth of a good cõſcience, may allwais bee in vigour, amongſt the Siſters, wee exhort them in our Lord Ieſus-Chriſt, that in all elections, & mutations of officers & diſcreets, they fly all ambition, diſcord, & partiality, by promoting the leaſt worthy & ſuppreſſing the more fitt, &

ſuffitient, for by this means they would much hurt their owne conſciences.

7. The Siſters alſo in the election of Officers, muſt not aske counſaile of one another concerning her whome they deſire to chooſe, or by any meanes directly or indirectly, shew that they approue, or diſapproue, of any one but let them feruently cōmēd the buſineſſe to Almighty God, by prayer with a moſt ſincere deſire of his glory, & the common good & peace of the Monaſtery. After the election they shall by no means, shew their opinions of the fittnes, or ſuffi ciency of any

Sister, whatsoeuer elected or discharged, but they shall esteeme it to bee the absolute will of God, and therwith rest content, none also must euer declare to whome shee gaue her voice, or to whome not, neither shall it euer bee lawfull for them to inquire, about the same directly or indirectly.

8. Wee moreouer admonish that none elected by the instinct of the holy Ghost, & the voices of the Sisters, to whatsoeuer office, do auoyde the burthen and labour, but that shee humbly accept it for the loue of God, neither must

shee require to bee absolued or deposed from her office, without some great & reasonable cause, and sound & good counsaile, but lett them carry themselues with singular charity, patience, and suffering for the loue of God, for whose sake they doe it, shewing themselues truly simple, & obedient, as also indifferēt when they chance to bee put from their office, according to the saying of their holy Father S. Francis, to witt that wee ought not to find more difficulty when superiority is taken from vs, then when wee are taken from waſhing

ing the Sisters feete.

The manner to hould Chapter.

Chap. VIII.

When as it is contained in the forme of life, that the Abbesse is bound to call the Sisters to Chapter, at the least once euery weeke, that this may alwaise & euery where bee obserued wee constitute & ordaine, that the Abbesse or Vicaresse haue a diligent care to assigne an hower for houlding chapter, when all that bee in health may come vnto

it, to which Chapter wee will haue one or two more to bee added, according to the number of the Sisters and variety of businesses, that by reason therof nothing of the diuine Office, or common imployments may bee omitted.

2. Allwaise when the Abbesse, will call the Sisters to Chapter, the signe of Obedience shall bee giuen with a toll of the bell, which beeing heard, all the Sisters that are well in health, & not necessarily hindred at that time in seruing the sick, are bound presently to come to the assembly, & the Abbesse,

or Viareſſe hauing firſt inuocated the grace of the holy Ghoſt, shall make the generall commendations for the liuing, & the dead naming in particular the benefactours, that haue beſtowed on them any almes, which recommendations beeing made, the Siſters aryſe, reciting for them the ſuffrages, firſt the Pſalme, Ad te leuaui oculos, & De pro fundis, & then the ſuffrages following to witt Pater noſter, Et ne nos inducas, Sed libera nos, Fiat pax, &c. with the reſt of the prayers in the end they ſay Pater noſter, & the Abbeſſe ſayes

Deus det nobis ſuam pa-
cem, and they anſweare
Amen; then ſhee & all the
Siſters againe ſitt downe,
& if there bee any Nou-
ces, they firſt ſpeake their
fault, & hauing receiued
pennance of the Abbeſſe,
or Vicareſſe, depart out
of the Chapter, & pray for
the reſt.

3. After their departure
all the profeſſed Siſters
one after a nother proſtra-
ting themſelues ſhall in
generall declare their
faults, & for the ſame re-
ceiue a generall pennance,
afterwards each one ſhall
in particular humbly and
deuoutly, acknowledge

heir fault, as they shall find themselues to haue offended, with their hands ioyned, kneeling, prostrate on the ground, beginning from the younger, to whome the Abbesse or Vicaresse shall giue pennance, to each according to the greatnes of the fault, & if need bee, shee admonisheth, reprehendeth, and correcteth them charitably, as shee shall iudge to bee expedient, without note of partiality; the Sisters also shall allwaise with all humility & patience receiue their pennance, & with great deuotion performe it.

4. The Sisters shall bee very carefull that none make replies in Chapter or elſe where, neither shall they aleadge cloked excuſes, & in the Chapter none shall preſume to ſpeake without the expreſſe licence the Abbeſſe.

5. They shall likewiſe take heede that they by no meanes vpbraide one another for the faults reprehended in Chapter, or Viſitation, or whatſoeuer other defects committed in the world, or in Religion, & if in this any one shall bee found culpable, shee shall bee ſeuerely punished by the Abbeſſe.

6. All things beeing done ended, as hath bin sayd, if any businesse bee to bee treated, they may all to geather treate therof, according to the forme of lise, with due grauity, and modesty, taking heede to themselues that they vtter not any disordinate, superfluous, or vnprofitable words, all beeing in this manner ended, the Abbesse signing herself with the signe of the crosse, sayth Adiutorium nostrum in nomine Domini, to whome the Sisters answeare, Qui fecit cœlum & terram, which done the Sisters depart out of the

Chapter, in the name of our Lord.

Of silence, & the manner of speaking at the speak house & the grate.

Chap. IX.

1. Whereas peace is a worke of Iustice, & silence is a defence and a keeper of the same peace, that the feruour of deuotion may not grow cold, & bee extinguished by inordinate & too much talking wee ordaine that the Sisters obserue silence, as is sett downe in the forme of life,

life, from the end of Comline, to the end of Tierce the next day.

2. They shall also perpetually obserue silence, as the forme of life sayth, in the Church, Dortour, & Refectory in the time of eating, vnlesse it bee in the Infirmary.

3. And though no mention bee made of silence, to bee kept in the Cloister in the foresayd forme of life, wherof the reason may bee, because in the time of S. Clare, when S. Francis gaue her the forme of life in the Monastery of S. Damian, where then shee remained, they had

no cloiſter, by reaſon of the extreame pouerty of that place, wee notwithſtanding ſeriouſly conſidering, that Pope Gregory the ninth ordained in the firſt Rule, that the ſayd Siſters ſhould keepe continuall ſilence, at al times, & in all places, & likewiſe becauſe that in all well ordered Religions, the Cloiſter is ioyned next to the Church, wherin ſilence muſt bee kept, wee inſtitute & ordaine that hence forward the Siſters obſerue allwaiſe ſilence in the Cloiſter, as alſo in the places named in the forme of life.

4. Wee moreouer command that no Sister of what soeuer condition go to the speake house, without leaue of the Abbesse or Vicaresse,& hauing obtained leaue, that shee by no means speake there to any person vnlesse there bee present two profest Sisters, plainly hearing & perceiuing what is sayd, which Sisters must bee also of the number of the discreet, for when as at the grate in the Church where the Sisters stand before God & his Angells, there bee to bee three assigned of the foresayd discreet, how much more reasonable is it

that in the ſpeake houſe, which is a place more common & publick there bee two Siſters aſſigned her who hath leaue to ſpeake.

5. Wee alſo ordaine, that according to the forme of life, no Siſter euer ſpeake at the gate of the Monaſterytо any perſon without, high, or low, with Siſters, or without them.

6. Wee will alſo that when any Siſter, for ſome euident vtility, or ſome reaſonable cauſe, is to ſpeake to any one at the grate in the Church, before, & after shee ſpeaketh, a Siſter appointed for that

nd lift vp a litle the cur-
ine, which hangeth wi-
hin, aud preſently lett it
owne in the accuſtomed
lace, ſo that when shee
peaketh, shee bee neuer
eene by any in the full
ace.

7. Noe Siſter shall ſpeake
here, but as the forme of
ife ſayth, with perſons of
ignity, mature, & modeſt
heir neere kinsfolks, and
llies, & their ſpirituall
iends, which shall bee
very rarely.

8. If moreouer it happen,
that any perſon enter, &
ſpeake to them, they shall
couer their faces modeſt-
ly & a litle incline them-

ſelues, as it beeſeemeth Religious modeſty.

9. Furthermore in the Lent of S. Martin, which wee will haue to begin the day after all Sainctes, and to continue till the natiuity of our Lord, as alſo in the great Lent, which wee wil haue to begin the next day after shroue ſunday, wee ordaine that in theſe times, no Siſter ſpeake with any perſon at the ſpeake houſe, or grate, but for the cauſes expreſſed in the forme of life, excepting onely the Abbeſſe, Vicareſſe, & Portreſſe for the commodities of the Monaſtery, as hether to hath

sin accustomed. In like manner during these times no Sister shall write to her Parents, or friends, but for extraordinary causes, which cānot bee differred which shall bee left to the discretion of the Abbesse.

11. Wee also exhort in our Lord Iesus-Christ, that when any Sister speaketh at the grate in the Church, or in the speake house, for at the wheele it shall not bee permitted, but in a few words, for iust necessity, in such manner, that they may bee heard of the standers by, they take heed of long, vaine, & vn profita-

ble discourses, with seculars, and that the words which proceed from them bee modest, & profitable, as beeseemeth the handmayds of our Lord Iesus-Christ, & the obseruers of the holy Ghospell.

12. That they auoyde superfluons words, suspicious, & familiatity of secular persons, & their long and vnprofitable discourses.

13. Wee ordaine that by no means, the Sisters, bee Godmothers to any, sonne or daughter, what soeuer, eyther by themselues, or any interposed person.

14. Wee moreouer or-

daine, that when it shall bee needfull for any to enter into the cloister, to visit the sick, or for some iust cause, the Sisters, who haue leaue to speake, speake not vnto them, but in the presence of two Sisters, which must heare them that speake, which Sisters must also bee of the number of the discreet, assigned by the Abbesse, or Vicaresse to this effect.

Of the Obseruance of Pouerty, & that the Sisters must not receiue possessions or haue any thing proper.

Chap. X.

1. When as according to the forme of life the Abbesse, & all the Sisters are bound to obserue the Pouerty, which they haue promised to God, & S. Francis, to witt not to receiue nor haue possessions, or propriety by themselues, or any person interposed, that they may the more perfectly, & intirely

obſerue the ſayd pouerty, not receiuing or retaining any poſſeſſion, or propriety, wee forbid the ſayd Siſters that they doe not any wiſe hire any houſe, field, or gardin to plough, meddow to cultiuate, or vineyarde, or any thing whatſoeuer to labour or poſſeſſe.

2. Moreouer they shall not haue inheritances, or rents, they shall not receiue yearely prouiſions, or perpetuall almes, eyther by themſelues, or any perſon interpoſed, they shall not haue granaries, or ſtorehouſes ſo filled with things bought, begged, or

o herwiſe gotten, in ſuch plenty, & aboundance, as to ſell therof, or that they may mantaine themſelues therwith aboue a yeare without begging, for this is wholly contrary to their pouerty, furthermore they ſhall neuer haue oxen, kine, flockes of sheepe, ſtables of horſes, cuppes, or plates of gould, ſiluer, or pretious ſtone, or any other whatſoeuer eſtimable mater, treaſures of gould, or ſiluer, monneys, or whatſoeuer prouiſion, conſeruable aboue a yeare.

3. Wee alſo will, & ordaine, that the thinges which bee left the Siſters,

by will & teſtament, bee diſpoſed according to the ordination of Nicolas the third, in his declaration vpon the Rule of S. Francis, when as alſo the forme of life ſayth that the Siſters muſt not appropriate to themſelues any thing, houſe, places, or any thing elſe, whatſoeuer, as the ſayd Pope Nicolas the third, Clement the fiueth, & many other Popes haue declared, in the expoſition of the ſayd Rule, that the renuntiation & abdication of all thinges therin made muſt bee vnderſtood, as well in particular, as in common, and wee in this

point adhearing to the fo-
reſayd writing, will, and
command the ſayd renun-
tiation, & abdication, of
propriety of all things
which the Siſters vow for
the loue of God, as merito-
rious, profitable, & worthy
of eternall reward, to bee
kept intirely, & inuiola-
bly of all the Siſters pre-
ſent, & to come, as well in
particular, as in generall,
notwithſtanding the Si-
ſters may with a ſafe con-
ſcience, haue the ſimple vſe
of thoſe things which are
granted them, according
to the forme of life: & of
thoſe things, which are
not therin forbidden, yett

without propriety of the sayd things, as for example the vse of things necessary for the celebration, & administration of the diuine Office, for the habitation, and sustentation of the body, & for the execution of the offices, & businesses therunto required, according to the foresayd forme of life, & their holy Religion, they may also vse those things, which others haue liberally giueo them, or procured for them & which they haue gained by their owne labour, for things giuen, begged, & gained by labour, are not repugnant to

pouerty, & the Religion which they profesſe.

4. Wee moreouer ordaine that the almes, which are ſent to the Siſters in particular, or in common, bee diſtributed in particular or in common, to them that ſtand in need, according to the diſcretion of the Abbeſſe, wee alſo will not it bee lawfull for any Siſter to giue that which is ſent her, or giuen her by her parents, to an other Siſter that ſtandeth in neede therof, or to ſend it to any perſon out of the Conuent without the licence, & wil of the Abbeſſe.

5. Wee will alſo that concerning

oncerning ontracting of ebts, the Sisters do all- raise & euery where, as is ontained in the forme of fe, & that they take heed hat they build not stately sumptuous buildings, t that they content them lues with litle and hum- le.

Of the sick Sisters.

CHAP. XI.

VVee ordaine that when any Sister is rieuously sick, or very weake, the Abbesse, or Vicaresse, bee bound pre-

ſently to prouide her of conuenient attendance.

2. The Siſters appointed for the ſeruice of the ſick ſhall take diligent heed, that they bee not in any wiſe wanting in their offices, but that they ſerue them humbly, deuoutly, & with feruour of charity, as they themſelues would deſire to bee ſerued by others if they were ſick.

3. The Abbeſſe in like manner, vnleſſe shee be lawfully hindred, shall bee bound at leaſt once euery day, to viſit the ſick & in her abſence, her Vicareſſe is bound to do it, leaſt by her negligence, the Siſters

may in their infirmity want any thing.

4. The Abbesse, or Vicaresse for recouery of the health of the sayd sick, shal not aske, or take counsaile of any Physitian or Chirurgian who is not a Catholick, but shall require remedy of the most deuout.

5. They who enter shall allwaise haue due attendance, so that the Abbesse, or Vicaresse, and two or three of the discreet bee allwaise present, vntill they bee gone out of the Monastery.

6. If moreouer it should happen that one, or more

Sisters, should bee greeuonsly sick, to witt of a leprosy, weakneſſe of head, waut of Iudgment, or any the like infirmity, for which they could not commodiously conuerſe amongſt the reſt of the Sisters, there shall bee a place prepared for them within the Conuent and conuenient attendance as their infirmity shall require, ſo that none doe euer goe out of the Monaſtery.

7. Wee alſo exhort in our Lord all the Sisters, preſent, & to come, that for the loue of God, and bitter paſſion, & death of our Sauiour Ieſus-Chriſt,

hey bee not loath, or hinke it heauy to ſerue hoſe that shall bee ſick, ut that they humbly, and iouſly, as shall bee need- ull ſerue them with all harity & benignity.

8. If the Abbeſſe, Vica- eſſe, or Siſters appointed o ſerue the ſick, do not prouide for them accor- ding to their condition, quality, & poſſibily, of the place, of counſaile, meate, & other thinges, neceſſary at the time of viſitation they shall bee brought to the Viſitour, and ſeuerely punished, as inhumane, if in the ſeruice of the ſick they haue committed any

notable defect.

9. It is likewise contained in the forme of life that the sick Sisters must lye vpon sacks filled with chaffe, with a pillow, of feathers, vnder their head but if any bee sick of a greauous, or long infirmity, or for some reasonable & iust cause could not rest the Abbesse, or Vicaresse, must prouide them according to God, & the counsaile of the discreet of more pillowes, & other thinges necessary for their rest as they in conscience shall iudge it expedient & the infirmity of the sick shall require.

10. The Abeſſe, alſo the Vicareſſe, or the other Siſters appointed for the ſeruice of the ſick shall diligently prouide, that when any one departeth out of this life, at the time of her departure shee bee cloathed with the habitt of the order, girt with the cord, with a veile on her head & ſo buryed.

11. It is likewiſe contained in the forme of life; that they who need woolé ſockes may vſe thē which words are diſpenſatory, when neceſſity shall require, therfore wee ordaine that no Siſter of whatſoeuer office or condition in

time of health vse ſocks, vnleſſe ſhee haue actuall need, which neceſſity ſhall not bee determined by the iudgment of each Siſter, but onely by the Abbeſſe, when ſhee ſhall obſerue any to ſtand in need of ſockes, or they themſelues ſhall aske to bee diſpenſed withall, if then it ſhall ſeeme expedient to her, & the diſcreet, & there bee manifeſt neceſſity, weighing diligently the conditiõs of the perſõ, with the diuerſity of times, & places ſhee ſhall diſpence with them that they may weare woollen ſocks, during the time of the ſayd neceſſity,

and

if greater neceſſity vrge
hat they may alſo weare
des of leather.

---

of the manuall exerciſes of the Siſters.

CHAP. XII.

VVhen as in the forme of life it is ſayd that the Siſters to whome God hath giuen the grace of working, ſhall worke after Tierce, that this may bee the better obſerued of all the Siſters, wee will that for the loue of God they decline not the works of charity & humility, but

when the Abbesse, or Vi-
caresse, shall appoint them
any the like offices for the
common or particular pro-
fitt of the conuent, they
willingly admitt therof &
sweetly without murmu-
ration, or contradiction,
& with great diligence
faithfully, & deuoutly, per-
forme it as shall bee inioy-
ned them.

2. None of them beeing
found of body shall hide
themselues with the cloa-
ke of negligence, slouth
or pride, saying that God
hath not giuen mee the
grace of doing this or that
work, but they shall shew
themselues obedient, and

humble, as beeseemeth them who haue vowed intier obedience to the will of their superiours.

3. The Abbesse or Vicaresse shall haue great care not to command any thing which they shal manifestly or probably see that they cannot performe.

4. When as it is sayd in the forme of life that the Sisters must worke after Tierce, wee notwithstanding, considering the sayd Sisters strict pouerty, and the necessity, and want to which they may bee brought, grant that if neede bee, they may do in the conuent some necessa-

ry or conuenient worke, & the Abbeſſe or Vicareſſe may inioyne them whome they ſhall thinke fitt for the execution of the ſayd worke, or the ending thet of if before they haue bin begun.

5 Wee alſo command the ſayd Siſters, that heer after none of them preſume to do, or finish any worke for whatſoeuer perſon of whatſoeuer condition, by any meanes, for which they may more reaſonnably incurre the note of vanity, or curioſity, and when it shall bee needfull to do any ſuch worke, before it bee vndertaken, or

begun it shall bee intierly presented to the Abbesse, or the Vicaresse, who shal iudge whether it bee lawfull for the Sister to do it or no, & nothing shall bee done without their approbation, & permission, & the Sisters doing the contrary shall bee punished as the Abbesse, or Vicaresse shall iudge fitting.

6. After Masse also at a conuenient time a signe shall bee giuen to worke, & then all the Sisters, who shal not bee lawfully hindred shal come to worke. Wee also ordaine that all the Sisters both present, & to come, abstaine allwaise

from all secular, & vaine recreations, and from all worldly & vaine playes of whatsoeuer thinges, & in whatsoeuer manner they may bee.

7. And when two or three shall bee to geather, if they haue leaue to speake & recreate, for otherwise they must keepe silence, their discource shal bee alwaise of God, or the liues of Saints aliue, or dead, or of some thing belonging to the health of their soules, or of some decēt, & profitable businesse, let them also take heed of all idle, dangerous, & dissolute words, as beeseemeth the hand-

maids of Christ, the obſeruers of the holy Ghoſpell, & profeſſours of the ſacred Religion.

8. Wee moreouer forbid that the Siſters in their conuent haue not, nor keepe, or write, or cauſe to bee written bookes, wherin any vanity, is publickely or priuatly contained, or hiſtories of ſecular perſons, notwithſtanding it ſhall bee lawfull for them to haue in their conuent pious bookes in common for the comfort, & benefit of their ſoules, which hey ſhall read in particular, or in common at the table, or in any other place whit-

soeuer according to the will & ordination of the Abbesse.

Of Correction of the Sisters who offend,

CHAP. XIII.

1. VVee ordaine that in euery conuent the Abbesse, & in her absence, the Vicaresse admonish, & correct the Sisters humbly & charitably, least through want of admonition, and correction they fall into the gulf of transgression, so that the Superiours as hath bin sayd retaine due

charity, & ſweet humility.

2. They shall alſo take heede leaſt vnder pretext of humility and ſweetnes, they giue to the Sisters occaſiou of liberty, & relaxation, & vnder the cloake of charity nourish ſenſuality, which would bee a tiranny of ſoules, but they shall correct all equally, as shal bee expediét, without any difference, & according to their defects.

3. But if it should happen, which God forbid, that any Siſter, should cõmitt, ſo grieuous a crime, that therby shee should putt her ſoule in danger of eternall damnation, & de-

fame, & confound the order, or if any one should bee so rebellious, & incorrigible, & remaine obdurate in her malice, that she would by no means amend herself, for such there shal bee in euery conuent a place of discipline, firme, but humane, wherin shee shal bee kept for a certaine time, in bread & watter, fiueteene dayes for example a month, a yeare, or perpetually as the offence shal require, & according to the discretion of the Abbesse, & discreete.

4. If any Sister shall chance to rebell aganst the Abbesse or Vicaresse, &

giue them any indecent, & iniurious wordes, sitting on the ground, before all the Sisters for the space of an intier refection, shee shall fast onely in bread, & water.

Of the Portresse, & entrance into the Monastery.

Chap. XIV.

1. ALthough it bee contained in the forme of life, that the Portresse ought in the day time to remaine in an open cell without the gate, yett wee for diuerse, and iust

causes mouing therunto, will not now haue this to bee obligatory, but that it bee in no wise obserued, for albeit in the time of S. Clare, that was decent, & lawfull for the Sisters, yett now it might bee very hurtfull & dangerous.

2. Wee therfore desiring to prouide for their security & decency, ordaine that they obserue the manner followiug, to witt that there bee a Sister fearing God assigned for keeping of the gate of the Monastery, & the speakehouse, which Sister must bee moderate, well behaued, diligent, discreet, & of a con-

venient age, that shee may both by word & example edifye them that conuerse & speake with her, and to whome by the Abbesse with the counsaile of the discreet there shall bee assigned a fitt Companion, who beeing as fitt, or more fitt then herself may in the time of neceffity, or infirmity, which the Portresse may incurre, in all things performe her office.

3. To these two Portresses shall bee assigned another Sister of the number of the eight discreete, who may euery weeke bee chaged, & another appointed in her place, to heare

them, that ſpeake to the Siſters, for no Siſter as hath bin ſayd, muſt ſpeake to any perſon without, but in the preſence of two Siſters of the number of the eight diſcreete, who muſt heare, which three Siſters when it ringeth ſhall goe to the place wherin the wheele & the ſpeake window is, ſo that one ſpeake not without the other, nor the other two without the third, but that they bee altogeather.

4. The firſt Portreſſe onely ſhall anſweare them, who ſpeake at the grate, & the other two ſhall bee preſent, & heare her, & if

it should happen that any should desire to speake to eather of the other two Sisters, the sayd Portresse, or one of the two Companios shall goe to aske leaue of the Abbesse, or Vicaresse, that shee may speake, so that there bee present two Sisters of the number of the discreete, of whom the chiefe Portresse shall allwaise bee one, vnlesse shee bee hindred by the necessity of some businesse.

5. Wee also ordaine that the sayd Cell, or Chamber haue a woodden dore which shall allwaise day & night bee locked with two keyas, when the Por-

treſſes are not there, wher of in the night time, the Abbeſſe shall keepe one, the Portreſſe the other, & the third Siſter, which aſſiſteth the other two by turnes euery weeke, shall in the day time kepe the key, which the Abeſſe keepeth in the night, which speak house ney-her of the Portreſſes muſt enter without the other.

6. Concerning the entrance of any one into the Monaſtery wee ſtraightly & firmely command, that no Abbeſſe, or Siſters euer permitt any perſon whatſoeuer religious, or ſecular of whatſoeuer condi-

tion

tion & ſtate, to enter into the Monaſtery, neyther is it lawfull for any eyther regular or ſecular to enter without lawfull leaue obtained, from this law of not entring are exempted Phiſitians, & Chirurgians, for iuſt neceſſity, & infirmity as alſo they who may enter for fire, ruine, or other loſſe or danger, or to doe ſome worke, which cannot bee done without the Monaſtery.

7. If any Cardinal shal deſire to enter into the Monaſtery, hee shall bee receiued with all reuerence & deuotion, but they shall requeſt him that hee will

pleaſe to enter with two or three onely of the moſt modeſt of his followers, noe Siſters ſick, or in health, ſhall ſpeake to any of them, but in the manner ſpecified in the forme of life, & they ſhall take ſpeciall heed, that they who haue leaue to enter, bee ſuch, that they who ſee them may take edification by their life, words, & bee hauiours, & that no iuſt occaſion of ſcandall bee giuen to any one.

8. Wee alſo will, that whē any thinge is brought to the conuent, which cannot bee commodiouſly put in by the wheele, as a bar-

rel of beere, or some like thing, the Abbesse, Portresse, or her companion, shall haue a care that the gate bee not left open more thē shall bee needfull, neither shal they permit them that bring those thinges to enter into any other place, of the conuent, to carry the sayd things, the Sisters shall also haue a care that more do not enter, then necessity shal require, & that they who enter stey not longer, then shall bee needfull, lett them also haue a care that they who enter see no other Sisters, but them who shal bee appointed by the Abbesse, or Vi-

careſſe, & that theſe ſpeak not to them, more then ſhall bee neceſſary.

9. That this poinct of not ſeeing the Siſters, may bee the better obſerued, when they who enter further to worke, or to carry any thing, then to the place beetweene the gates, wee will that they obſerue this manner, that the Portreſſe firſt open the firſt gate within the conuent, then that shee enter the ſayd place to open the ſecond gate, which is the cheefe Gate of the Conuent, which shee ſhall not fully open as the firſt, but hauing onely vnlocked it with the

wo keyes, & lifted vp the
on barre, shee shall reti-
herself with in the first
ate shutting it with two
eyes, then they who bring
ny thing, drawing the la-
th may ēter that place, &
here lay downe their bur-
thens, and presently retire
themselues shutting the
gate after them, then the
portresses, shall againe en-
ter, & shutt the principall
gate, with two keyes,
which beeings done, they
shall dispose of the things
which were brought, as
shall bee expedient.

10. It is furthermore con-
teined in the forme of life
that when it shall bee need
full for any to enter into

the Monaſtery to do any worke, the Abbeſſe shall aſſigne one at the gate, who shall permitt onely thoſe to enter, who are deputed for the ſayd worke, & none elſe, vpon which words wee ſay, that the ſayd Portreſſe, who according to the forme of life ought to bee modeſt & prudent, with the others adioyned to her, are to ſuffice to open the gate for them, who enter to doe the worke, or any other iuſt, & reaſonable cauſe, yett ſo that shee open it with leaue of the Abbeſſe, and then the ſayd Portreſſe, shall take heede of much

speaking, or multiplicity of wordes, speaking to them those things onely which shall bee needfull, or expediēt for perfecting the worke, for which they enter, & if it bee needfull they may modestly & discreetly, leade them to the sayd worke.

11. No Sister of whatsoeuer condition shall euer go to see the workemen, or their worke, but they who shall bee appointed by the Abbesse, for the benefitt of that which is to bee done, & when it shall bee needfull to go vnto them, they shall neuer do it without an assu-

red company, of the discreets, they shall allwaise remaine in an open, and common place, nether shal they stay there longer, or vse more wordes with them, then shall bee necessary for performance of the sayd worke.

12. The Abbesse, & other Sisters, shall take diligent heed, that they procure not those things, to bee done by externes, which they themselues shall bee able to do, & they shall not permitt any workman or any other of whatsoeuer condition who entreth to eate with in the Monastery.

13. Wee

13. Wee moreouer ordaine that when the Confessour with his compagnion is to enter, that they bee cloathed with their sacred vestures, to witt an albe or surplisse.

14. Wee furthermore exhort all the Sisters in Christ Iesus that they bee not sollicitous, or importune for the benediction of the Abbesse, or the consecration of the Sisters, but that they bee content with their holy profession in which if they well obserue it, they shall receiue the benediction of the eternall Bishop, our Lord Sauiour Iesus Christ.

15. Beſides this wee ordaine that by reaſon of the diuerſity, & difference of the preſent time from that when the forme of life was made, the ſacrifice of Maſſe bee neuer celebrated hence forward within the Monaſtery, eyther for the liuing, or the exequies of the dead.

16. For making the graue none ſhall enter, but one or two diggars, or modeſt, & honeſt maſons, & that in the Conuent onely where the Siſters cannot open, & shutt the place of ſepulture as ſhall bee needfull, for the buriall alſo of the Siſters

they shall permitt none o
enter, but the Confessour,
& his companion, and hee
being absent, some other
modest person, & the bu-
siall beeing ended they
shall presently go out of
the Monastery.

Of the Visitation.

Chap. XV.

THe holy Rule say h
in the 12. Chapter,
our visitour shall allwais
ee of the Order of the
riar Minours according
o the will & command of
he Cardinall which is to

bee obſerued in Order to
times & places & the par-
ticular ordinations of his
holynes in the ſubiection
of the Conuents, becauſe
in the beginning when the
holy Father S. Francis ma-
de the Rule for S. Clare
the Monaſteryes,& Siſters
were not in any kind ſub-
ject to the Iuriſdiction &
gouernment of the Fryar
Minours but it was ſince
permitted &granted to the
ſayd Fryars, therfore this
viſitour is to bee vnder-
ſtood according to the in-
tention & words of the
Rule, to bee of the Order
of the Friar-Minours if by
his holyneſſe the Monaſte-

yes bee subiect vnto them
likewise such as are sub-
ect immediatly to the Bis-
op or other Orders by A-
postolical authority are to
bee visitted by such as hath
he gouernment of them
which is to bee vnder-
tood to bee the will and
ommand of the Cardi-
nal who ordayned whome
ee pleased as is expressed
n the Rule according to
he declaration & grant of
ope Innocēt the fowerth
nd other supreame Bis-
ops.

2. The Prelate then vnto whome the Monastery is subiect is by himself to visit it once a yeare or

whensoeuer the Abbesse & discreete require it, if hee performe it not himself hee shall bee obliged to send one, well knowne for his vertue good life & sufficiency and the Sisters are also bound not to admitt of any other, hee is not to enter into the Conuent nor interiour parts of the Monastery, but when there is necessity, & that when hee houlds his visitation Iuridically, keeping his visitt at the grate, where hee may commodiously speake to euery of the Sisters & all in generall of all that is needfull to performe his office as hee

dgeth expedient.

3. When hee shall enter
he Monastery to visitt,
ee shall carry himself so
n all his actions, that hee
nay by his example moue
ll th t shall see him from
good to better, stirring vp
he Sisters by his speeches
& admonitions, to profitt
more, & more in the loue
of God, & mutuall charity,
mongst themselues, hee
must also haue with him a
ompanion in acomodious
& open place, & so neere,
hat the one may well see
he other without difficul-
y, & so dispatch, that they
tay not longer in the mo-
nastery, then till the sayd

busineſſe of visitation bee ended, which beeing done hee shall presently depart out of the Monastery.

4. And when hee shall come to any Conuent, to visitt, hee shall haue a care to dispateh all things within the compaſſe of two, or three naturall dayes, & before hee shall begin the ſayd visitation, it is expedient that hee make an exhortation to the Sisters, if hee bee prepared for it, concerning the visitation to bee made, hauing first read their Rule, and this preſent ordinatiõ, wherin is treated, of the manner of the visitation.

5. Then hee shall command all, & each of the Sisters in vertue of obedience, that they answeare him plainly & faithfully whether they know anything to bee amended, of those, where about hee is to make his visitation, which command all, & euery of the Sisters, are firmely bound to obey in all beelonging to the office of visitation.

6. The visitour if hee please, and iudge it expedient, may obserue this manner of speaking, to witt to speake to them all, or some togeather, or one in priuate, two others

beeing preſent, yet not ſoe neere, that they may heare what is ſayd, that integrity may by all meanes bee kept.

7. Afterwards the Siſters may come one after another to giue their information, if any ſuch bee to bee giuen, & if any bee accuſed of any offence, or crime, as well the accuſed, as the accuſers names, ſhall bee written downe, togeather with the accuſeds faults.

8. The viſitation beeing ended the Siſters ſhall bee called to Chapter, & there the accuſeds faults ſhall bee declared, and propor-

nable pennance shall
be inioyned them, if their
crimes can bee lawfully,
really, & iuridically pro-
ued by testimony of two
Sisters of good reputation
yett none shall bee denied
audience, that if they bee
innocent they may cleere
themselues, eyther in part,
or in whol, & the accused
Sisters shall not inquire
after the names of their ac-
cusers, neither shal they in
any wise bee discouered
to them, vnlesse the accu-
sed Sisters should attempt
to free themselues of the
crimes obiected against
them & so might iuridica-
ly require that the accu-

fers names might bee layd open, & manifeſted.

9. If it should happen that any Siſter should accuſe another falſely, & vniuſtly, & it might bee lawfully knowne, the accuſer shall vndergoe all the things, which the Siſters accuſed should haue done if shee had bin fonnd guilty of that crime, whereof the other accuſed her yett if one onely Siſter in any Conuent, should haue certaine notice of ſome Siſter that shee had greauouſly offended, or were at that time in any greauous crime, which for that time could not well bee

roued, the ſayd Siſter which ſhal know it may & muſt informe the Viſitour of the Siſter, & the crime in the manner which ſhee ſhall know, to witt ſecretly, & in this caſe the Viſitour can neuer in any caſe diſcouer the name of the Siſter accuſing, to the Siſter accuſed.

10. If at any time any thing happen which hee of himſelf ſhall not bee able commodiouſly to reforme, hee ſhall carry it to the ſupreame Superiour that by his counſaile, and command the offence may bee chaſticed according to the deſert.

11. The Abbesse also shall haue a care that the state of the Monastery bee not eyther by herself or others reserued from the knowledge of the Visitour, to witt concerning regular obseruance, and mutuall charity, which all ought to beare to one another, for this would bee no smal sinne, but an offence worthy of seuere chastisement, wherefore wee will & command that they propound, & declare to the Visitour in the best manner they shal bee able those things which shall bee to bee amended, and corrected according to the

forme of life, either publickly, or priuatly, and if any shall do the contrary eyther the Abbesse, or whosoeuer else, shall bee ceuerely punished by the Visitour, according to her desert, if the thing concealed bee notorious, and of great moment, And when the Visitour shall make his visitation publickly, or priuatly, amongst other things which hee shall inquire of the Sisters, the first shall bee about the most essentiall things beelonging to the rule, as concerning, Obedience, Pouerty, & Chastity. 2. How they per-

forme the diuine office, day, & night, then about the manner of speaking as well at the grate, as the speakehouse, thirdly about the collection moneys, corne, & wine. 4. about the number, valew, and curiosity of their habitts, cloaths & tunicks. 5. about the attendance giuen to the infirme, & very aged. 6. about obseruance of the fasts, & abstinence, & the negligences of them that gouerne. 7. about the discreet Sisters, & the Portresses. 8. about the Obedience, & rebellion of the subiects. 9. about the obseruance of the Rule and

forme

forme of life, & these present ordinances. 10. concerning peace, & vnity to bee kept in the bond of perpetuall charity. 11. concerning frequentation of the Sacraments Pennance, & the Eucharist. 12. how the exercise of holy Prayer & deuotion is continued, & preserued in the Conuent.

13. If one are more shal bee found deficient, in any of the foresayd thinges, or in any other thing whatsoeuer notably failing, they shall bee duely chasticed, & punished, according to discretion, zeale of charity, & feruour of Iustice, or

as the offence shall haue bin often committed.

By the help of these Declarations, Constitutions, Ordinances, wee trust by the grace of God to haue sufficiently prouided for your estate, the which by these present writings, wee do send vnto you all & vnto euery one of you, that you feruently and efficatiously fullfill and accomplish them, & you ought by so much the more diligeutly to keepe & obserue the by how much wee do assuredly iudge that by the true & intire obseruation thereof, you shall gaine & inioy the fruit which is

reat, pretious, incompa-
able, & glorious.

And to the end, that the
ayd Ordinances may bee
of greater authority, and
receiued of you with grea-
ter deuotion, & humility,
wee haue cauſed them to
bee ſigned, ſtrengthned,
& fortified, with the ac-
cuſtomed ſolemnities, as
with reuiewing, examina-
tion, approbation, & the
annexion of the ſeale of
our Office.

Giuen at Geneua in the
Prouince of Burgundy, the
yeare of our Lords Incar-
nation 1434. the eight &
twentith day of Septem-
ber, & the third yeare of

the Popedome of our holy Father Pope Eugenius the fourth, as also the third yeare of the holy councel of Basil, gathered and assembled for the reformation of the estates and to procure peace betweene Princes, & for the extirpation of heresies, in which Councell these present ordinnances, & Declarations were viewed, examined & approued; & againe lately approued, & authorized with the additions by the most Illustrious Lord the Lord Archbishop of Roüen anno. 1658.

FINIS.

AN EXHORTATION for the better Obſeruance of theſe preſent Conſtitutions, adioyned & approued by the Reuerend Father F. Benignus a Genua Miniſter Generall of the holy Order of the Seraphicall Father S. Francis.

DEerly beloued in our Lord Ieſus it is not our intention to oblige you to your foreſayd conſtitutions, vnder paine of any ſinne, but onely ſo much as God, your Rule, & the Church

doth oblige & bind you, neuertheleſſe wee will and ordaine, that the transgreſſours of thē bee sharply corrected, and if the Abbeſſe should bee negligent to obſerue them, or to cauſe them to bee obſerued, or to correct the transgreſſours, shee shall bee ſeuerely reprehended, & inioyned pennance according to the greatnes of her fault by the Viſitour, for your holy Mother S. Clare beeing at the article of death hath left the large benediction of the holy Trinity, togeather with her owne Motherly Benediction vnto the true

relatours & obseruours of her Rule, & of the holy Pouerty, Wherefore you ought to indeauour diligently to imbrace and obserue with affectionate & sincere loue the perfection which is expressed and taught you in the sayd Rule, & in these holy Ordinances, laying aside all negligence and tepidity. And because to serue God with no higher intention then to auoyde paine, appertaineth onely vnto base seruile spiritts, & hirelinges, & to do things pleasing to his diuine Maiesty purely for his honour and glory, and to giue good

example vnto others, for ſuch like reſpects belongeth to the true Children of God: Wee exhort you all in our Lord Ieſus, to take heede that you do not make litle account of the tranſgreſſing of theſe preſent Conſtitutions, in reſpect that they are not obligatory vnder paine of ſinne as wee haue before ſayd, but conſidering of what ſpiritt & perfection they are, endeauour to obſerue them inuiolably, as the lawes, orders, & ſtatutes of your Religion. Whereby you ſhall adde more glory to your Crowne, by meanes of ſuch holy in-

deauours,

deauours, & make your
selues conformable to the
wonne of God, who not
seeing obliged or bound,
to the Lawes which hee
had made, would neuer-
theleſſe obſerue them for
the good of others, ſeeke
then to attaine to the ſo-
ueraigne eſtate of your
Religion, by inforcing
your ſelues to put in exe-
cution thoſe things which
are contained in theſe pre-
ſent Conſtitutions, ſeeing
it appertaineth vnto good
and loyall ſeruants not to
content themſelues with
the fullfilling of thoſe
things onely, which their
Maiſters command them

with threatnings, but al
to seeke & desire to do &
accomplish all such thing
which they thinke a
wais to bee pleasing, an
gratefull to their Maisters
Wee do therfore in the
charity of our Lord Iesus,
exhort all the Sisters o
this holy Order presen
to come, that in all affairs
and occasions, they wil
keepe before their eyes
the holy Ghospell, the Ru-
le which they haue pro-
mised to God, the holy &
laudable customes, the
memorable examples o
the Saints of their Order,
in particular their foun-
ders, directing all their

thoughts, words, & wor-
kes, to the honour & glo-
ry of God, & the health of
their ſoules, & ſo doing
the holy Ghoſt will in-
ſtruct them in all things.
Rayſe, therfore your
eyes & thoughts vnto our
ſweete Redeemer, Ieſus, &
hauing vnderſtood his ho-
ly will & pleaſure, infor-
ce your ſelues to pleaſe
him not onely in not con-
temning theſe preſent Cō-
ſtitutions, for the cōtempt
of them were no ſmal ſin-
ne, but alſo auoyding and
caſting aſide for his loue
all negligence in their ob-
ſeruance, for they will
help you not onely to ac-

complish intierely your holy Rule which you haue vowed, but also the diuine law & Euangelical counsailes & obtaine you the grace of God by Iesus-Christ, which will deliuer you from many perills, in labours your consolation will abound & you shall bee able to do all thinges in him, to witt, in Iesus-Christ, who is allmighty, & will comfort you, & giue you vnderstanding in all things, who is the wisedome of God, & giueth aboundantly to euery one, and also will affoard you force & strength seeing that it is hee onely who

the ſtrength, & the word
hat beareth all.
Call often to mind my
eere Siſters in our Lord
eſus, that holy memora-
ble theme on which your
Seraphicall Father, made a
moſt worthy Sermon vnto
great multitude of Bro-
thers, to witt, great things
wee haue promiſed to God
but greater God hath pro-
miſed to vs, keepe then
what you haue promiſed,
& with inflamed deſires,
ſpire to come vnto thoſe
oods which are promiſed
you, the pleaſures of this
world are ſhort, but thoſe
infernall pains which wee
gett by following them,

perpetuall, the sufferances which wee indure for the loue of Iesus-Christ, and the pennance wee imbrace for him, will last a litle while, but the glory which God will giue vs for them, shall bee without end, many are called to the kingdome of God, but few are chooſen, becauſe few do follow Iesus-Christ, in ſincerity of hart, but in the end God will giue to euery one the recompence of his works, as well to the good as to the euill, either glory & happynes, or confuſion & eternall fire. Hitherto are the words of S. Francis, the which deere

Sisters, may very fitly bee applied vnto you, for those things which you haue promised, and although they bee great, yett are they small in comparison of the eternall recompence, which God will giue you, if you bee faithfull obseruers of them, go forward then, & obserue them courageously, and do not distrust of your forces, seeing the Eternall Father, who hath created you and called you to obserue the euangelicall perfection, knowing well your frailty will not onely make you strong & able, with his help, but also giue you his

fatherly gifts, in so great multitude, & abundance, that surmounting over all difficulties, you shall bee able not onely to obey his deerly beloued sonne, but also to follow & imitate him with exceeding great ioy & simplicity of hart, condemning perfectly these visible temporall things and all wais aspiring vnto those which are heauenly, & eternall in Iesus Christ, God & man, the true light & splendour of the glory of eternall light, the mirrour without spott, the Image of God constituted by the eternal Father, Iudge, law giuer, & Sauiour

of men, vnto whome the father & the holy Ghoſt do giue wittneſſe.

Wherfore, as in him are all our meritts, our example, of life our aide, fauours, & rewardes, ſo likewiſe let al our thoughts meditations, & imitations, bee in him, & vnto them that ſo do, all things will bee ſweete, pleaſant, eaſy, light, holy, & perfect, for hee is the light & expectation of nations, the end of the law, the ſaluation of God the Father of the world to come, & finally our hope made vnto vs, Wiſdome, Iuſtice, Sanctification, & Redemption,

who liueth and raigneth, with the Father, & the holy Ghoſt, one coeternall, conſubſtantiall, & coequal God, to whome bee euerlaſting prayſe, honour & Glory.

F. Benignus à Genua
Vicar-Generall.

THE OBLIGATION OF THE RVLE.

Of our holy Mother S. Clare vnder payne of Mortall Sinne.

POPE Eugenius the 4. declareth in the sayd Rule there is no other precept obliging vnder Mortall sin, then the vowes of Obedience, Pouerty, Chastity, Inclosure, Election & Deposition of the Abbesse.

The Perfections of the Rule consist in six Seraphicall Winges, to wit, in totall Obedience, in Euangelicall Peuerty, in immaculate Chastity, in profound Humility, in Pacificall Simplicity, in Seraphicall Charity.

OBEDIENCE is a Vertue which hath three degrees: the first is Obedience by profession, which is when one doth accomplish the commaunment of God, or the Prelate, touching the exteriour. The second is Obedience by Conformity,

which is when the commandment is performed not alone in the exterior, but also without murmuration, according to the intention and will of him that commandeth. The third is Obedience by vnion, by which hee that is truly Obedient, hath no other respect but the pleasure & will of God.

2. Euangelicall Pouerty is a vertue that hath three degrees: the first is Pouerty by Profession, that is, to haue no right not propriety in any thing whatsoeuer the second, to retaiue only the simple vse of things necessary, & rest contented with the most vile: the

third, not to haue any affection, euen in thinges necessary, but by way of constraint to take the bare vse of them.

3. Chastity is a vertue that hath three degrees: the first, Chastity of body, by which all the exteriour members are restrained from any impure or suspicious act: the second, Chastity of hart, by which the hart is preserued from any dishoneſt or vncleane thought: the third, Chastity of the spirit by which wee not only refraine from any dishoneſt loue, but also from all excessiue delectation or spiritual consolation.

4. Humility is a vertue that hath three degrees: the first is, Humility of knowledge, by the which man doth acknowledge to bee vile & abiect in himselfe: the second is Humility of exhibition, by which the interiour humility is expressed in the exteriour, as by the attire, by wordes, & by will, and abiect workes: the third is Humility of affection, through which a soule doth not only humble herselfe in the sight of God, but also in the sight of men desiring to bee esteemed poore & abiect.

5. Simplicity is a vertue

which hath three degrees: the first is simplicity of thoughts, that is, not to enter into higher cogitations then the vnderstanding is capable of, nor her of honours & wordly dignities, but to esteeme himselfe the most vnworthy to serue God of all others: the second, is Simplicity in words, auoiding all affected curiosity in speach, speaking plainly without superfluity, which still comes of an ill roote, to witt vanity: the third is Simplicity of works, imploying our selues in no other but such as are simple & profitable. And a generall

nerall rule of this Vertue is to haue a pure, right, & simple intention: but Simplicity without Prudence is not of value: for God loueth those that walke in Prudence.

6. Charity is a vertue of three degrees: the first is to loue God not only for his benefits, but also for that hee is most worthy of it: the second, is to loue our neighbour, not only for the loue of our neighbour but simply for the loue of God: the third, to loue our selues in labouring for vertue, our happines, & glory; not for our owne respect but for the

loue of God, and to bee pleasing vnto him.

Prayse of the Rule.

THe holy Father saint Francis, encouraging his Religious to the obseruance of the Rule, said, It was the booke of life: the fruit of wisdome: the marrow of the Ghospell: the hope of health: the path of saluation, the ladder by which one ascendeth to heauen: the key of Paradise: & the pledge of eternall Peace.

Three Priuiledges, vvhich our holy Father S. Francis obtayned of Almighty God.

POpe Gregory the Ninth said to haue vnderstood

of the holy Father S. Francis, that Almighty God had graunted him three Priuiledges: the first that the more the Religious of his order did increase, the more hee would prouide for them: the second that none should euer vnhappily dye in the habit: the third that whosoeuer should persecute his Order should bee grieuously punished by almighty God

Three other Priuiledges which hee sayd to haue receaued by the Seraphim, when as hee appeared vnto him, in the mountayne of Auuerne.

THe first, that his order should last to the day

of Iudgment: the second that whosoeuer would liue wickedly in the Order should not indure long: the third that whosoeuer did loue his Order although a great sinner, hee should receaue & obtaine mercy of Almighty God.

Seauen other Priuiledges, vvhich by an Angell vvere reuealed vnto the holy Father S. Francis in the Couent of S. Vrbane, to all that obserued his Rule and dyed in the Order.

THe first, that if their intention bee good, they shall euer bee gouer-

ned by the holy Ghoſt: the ſecond, that in this their peregrination they ſhall ſtill bee particularly defended, & in all their temptations alſo, from mortall ſinne: the third, that the fire of Purgatory ſhall not detaine them after their death from the immediate inioyoing of euerlaſting glory: the fourth, that they ſhall receaue in themſelues, that promiſe of our Sauiour, made vnto his Apoſtles, of ſitting on the twelue ſeates to iudge the tribes of Iſraell: the fifth that ſuch as loue the Order Almighty God will increaſe his graces, & bleſ-

ſinges towardes them in this world & the next: the ſixth, that thoſe who are enemies to his order, and do perſecute it without repenting, either their life ſhall bee shortned, or if it bee long it shalbe repleniſhed with miſery, & after their death bee eternally loſt: the ſeauenth that there shall euer bee Religious of good & holy life, louers of the honor of God & their Religion, in this Order.

Certaine Indulgences graunted amongſt many others, by the ſoueraygne Bishops of Rome, vnto all the Religious of the Order of S. Francis.

THe Religious both men & women shall gaine a plenary both *à pœna & culpa*, from paine & fault, on the dayes of their Cloathing, Profeſſion, and article of death: alſo at the article of death the Fathers and Mothers of the ſaid Brothers and Siſters may haue the ſame giuen them, by any lawfull Confeſſor.

2. All the Religious that

shall receaue the most holy Sacrament vpon all Sundayes throughout the yeare, all the feastes of our Blessed Sauiour, & of our Blessed Lady, of the Saints of the order, shall gaine a plenary Indulgence. And if it happen that any could not confesse & communicate these dayes, their hindrance beeing lawfull, they may gaine the same indulgence if after beeing freed of that impediment, they confesse & communicate for that intention, notwithstanding the day of the feast bee past.

3. The Religious who shall recite the Corone of

our

our Lord, that is 33. Pater noſter, & Aue Marias, in honour of the 33 years hee liued in the world, or the Corone or Roſary of the Glorious Virgin Mary, contayning 72. Aue, with 7. Pater noſter, & one Pater noſter and Aue for the Soueraigne Bishop, do gaine a plenary Indulgece. Likewiſe the ſame is graunted as often as they ſay the ſeauen Pſalms and Litanies, the Graduall Pſalms, the office of the dead, or aſſiſt at the Letanies of euery ſecond Sunday in the moneth.

4. As often as the Religious eyther by day or

night, in what place soeuer they bee, shall recite six Pater Noster & Aue, and Gloria Patri, fiue for the necessities of the Church, and the sixt for the Popes Holinesse, shall gaine the indulgences of the Statiõs of Hierusalem, of Rome, of S. Iames, & of Portiuncula.

5. Item reciting the Psalme Exaudiat te Dominus in die tribulationis, &c. three Pater noster & Aue, for the Popes intention, they shall gaine all the Indulgences graunted by the Soueraigne Bishops, to the Confraternity of the Rosary, to the Churches of

our Bleſſed Lady of Loreto, of Mont-ſerat, & of S. Iames de Compoſtella.

6. Euery time they ſay the Angelus Domini at the accuſtomed time when it ringeth, a plenary indulgence; and the like euery time they communicate. As often as they heare the Maſſe of the Conception of our Bleſſed Lady, praying for his Holineſſe & the vniuerſal Church, is grauted a plenary indulgence. Saying the diuine office, or the office of our Bleſſed Lady, beſides all other Indulgences, they gaine 100. yeares of pardon.

7. Saying once euery day

one Pater noſter & Aue Maria, calling deuoutly three times vpon the Holy Name of Ieſus, they gaine 300. yeares of Pardon.

8. It is graunted vnto the Siſters that foure times a yeare they may haue a generall abſolution in full remiſſion of all their ſinnes whatſoeuer, & be reſtored to the eſtate of innocency, as fully as they could receaue it from his Holineſſe: & the like is graunted them on euery feaſt of our Bleſſed Sauiour, our Bleſſed Lady, on the feaſt of S. Peter & S. Paul, S. Francis, S. Clare, S. Catharine Queene & Martyr, the

feast of all Saints, & euery day of the holy weeke; yett notwithstanding these graces will profitt nothing, vnto those who should vpon presumption to gaine them, sin more freely. They may apply all priuiledges & indulgences graunted to themselues, vnto the faithfull departed. Note that for the gayning of these or any indulgences is requisite the applying of the intention for the same.

An examen of Conſcience for a Religious Perſon.

VVhat are his euill inclinations & bad cuſtomes, whence they proceed, & what warre and exerciſe hee vſeth againſt them.

2. What Paſſions moſt raigne in him, & by what meanes hee hath hitherto indeauoured to mortify them.

3. What are his principall, moſt frequent, & moſt troubleſome temptations, & how hee hath hitherto behaued himſelf in them.

4. If hee bee indifferent

in accepting any imployment of the holy Religion willingly accepting whatsoeuer is appointed him.

5. Whether God bee the only intention of all his actions, or if hee seeke proper commodity or praise in his workes.

6. Whether hee do not prefer exteriour matters, as good qualities & naturall gifs & graces, before the study of vertue & perfection.

7. If hee desire, and bee most contented his Superiours should haue knowledge of all his faultes.

8. If hee bee confident & open harted to his Supe-

riours, and confer with them in any neceſſary occaſion of things touching the good of his ſoule.

9. Whether hee bee truly vnited by affection vnto his Superiors, or if hee haue any auerſion, and from whence it proceedes.

10. Whether hee bee not too familiar with ſome, & if that familiarity bee not hurtfull to himſelf and the other party, & if by that occaſion hee looſe not time, & diſedify others.

11. If hee loue & imbrace the interiour, & exteriour mortifications, and rather thoſe matters that bee humble & abiect, then of

esteeme and credit.

12. If hee obserue all these Rules & Constitutiõs of which hee maketh lesse esteeme, & for what reason.

13, If hee desire truly to bee penitent for all his faultes, truly confessing them with strong purpose of amendment.

14. If hee make a particular examen euery day vpon one imperfection, & with what preparation hee receaueth the holy Sacrament: & how hee frequenteth the holy exercise of prayer.

15. If his wordes & discourses in Recreation or

otherwiſe, as alſo with ſecular bee of edification: how hee obſerueth ſilence & ſpendeth his time.

Twelue great Euills which come by Veniall ſinnes.

FIrſt, they doe ſo darken & obſcure the eyes of our vnderſtanding, that they cannot ſee almighty God. 2. They kill the feruour of dilection & diuine Charity. 3. They hinder our prayers and petitions from beeing heard by God 4. They defile & ſpotte the ſoule. 5 They contriſtate th holy Ghoſt, & reioice the enemy. 6. They depri-

ue vs of the ſweet & amiable familiarity of our Bleſſed Sauiour. 7. They are a great cauſe & meanes of our fal into more grieuous ſinnes. 8. They cauſe a ſoule to fall into great ſlouth & tepidity in all goodnes. 9. They weaken exceedingly the forces of the ſoule, from reſiſting her bad inclinations. 10. They incline our affections & deſires to temporall matters. 11. They prolong & augment the paines in Purgatory. 12. They exceedingly hinder vs from ſeeing and enioying the preſence of God.

Nyne vvayes by vvhich vvee participate of the ſinnes of others.

BY Councell. 2. By commandment. 3. By conſent. 4. By procuration or perſuaſion. 5. By flattery. 6. By holding our peace of his fault of whome wee ought to haue care. 7. To diſſemble or not to reprehend, & hinder if wee bee thereunto obliged. 8. In participating of the matter whereof ſuch a ſinne doth proceed. 9. In defending the fault of another.

Twelue fruits of the B. Sacrament.

IT not only maketh possible but also most easy the forsaking and leauing of all earthly and fading thinges.

2. It causeth great profit and aduancement in heauenly thinges.

3. It raiseth the soule aboue all things created.

4. It inforceth the spirit vnto all good.

5. It illuminateth & giueth light to the vnderstanding, in the knowledge of God.

6. It causeth an inflamed

feruerous possession of the pure loue of God alone.

7. It is the consummation of all vertue & perfection.

8. It giueth the soule possession of the treasury of all goods & riches.

9. It causeth a continual interiour ioy.

10. It indeweth her with a happy security & assurance, in seeing him in whome shee belieueth.

11. A perfect peace beginning in this life & continuing for eternity.

12. A perfect vnion with almighty God, wherby the soule is made participant of all diuine perfection.

Twelue Euangelicall Counsayles.

POuerty, wherby a Religious person is estranged from all terrestriall things.

2. Obedience without which no vertue is perfect.

3. Chastity which beautifieth and addorneth all other vertues.

4. Charity towardes our enemies, wherby all spirituall infection of any sinne is expelled.

5. Mansuetude, which (as sayth S. Ambrose) is the medecine of the hart,

wherby he ſoule is illuminated by God Almighty, to know his ſecrets.

6. Mercy, which extendeth it ſelfe to the help of euery one without limite, entreth ſweetly into the bart with pitty, & cleanſeth it from all ſinne.

7. The ſimple word allwaies fructifying in God, in purity of intention, in charity, &c.

8. Shunning occaſion of ſinne, conducting the ſoule with prudency, & ſecurity to the purchaſe of vertue.

9. Right intention, which maketh all workes to proceed of humility, to the edification

edification of our neighbour.

10. Conformity of the worke vnto the word, whereby all speciall instruction is seriously, & with all profit accepted.

11. Auoiding of vnprofitable solicitude, thereby better to attend vnto spirituall illuminations, which are obscured by earthly cares.

12. Fraternall Correction, which is a light that illuminareth the vnderstanding, according to that of the Apostle, saying, That which is corrected is made apparent by the light that followeth.

The Malediction of S. Francis.

BY thee O Eternall, and Heauenly Father, & all the celestiall Court, & by me most Vnworthy bee accurſed all thoſe Brethren, who by their euill example doe ruine and deſtroy the thinges which thou haſt built, and ceaſeſt not to build, by ſo many holy Brethren of this Order.

FINIS.

IGnorance beeing ſtill in vvell framed mindes the cheefeſt cauſe of defaillance, & aright knowvledge & vnderſtanding of vvhat concerns our cõdition of greateſt importance, there is heere in all the Chapters of the Rule. the letter. P. putt ouer againſt vvhat is of precept, ſoe likevviſe V. for vim precepti Æ. for an æquiualent. L. for liberty, & M. for monition, vvhich vvas firſt done conforme to the practiſe & decrees of holy Popes, by a learned Diuine & firſt Diffinitor of the Order of Saint Francis, Reuerend Father Hugh Cauel of happy memory the vim precepti & æquiua,

lent to a precept is come by force of custome or circumstance to bee equall or in some degree of that vvhich is precept of it self, vnder veniall sinne or other penalty, of all vvhich is made the followving Table.

An *Abridgment or Table*
the points contained in the
Rule of S. Clare.

		Præ. Exp.	Equip.	Vim Præ.	Monit.	L
1	Chap	2	0	1	0	
2	Ch.	2	14	1	2	
3	Ch.	0	8	0	1	
4	Ch	3	4	1	6	
5	Ch.	4	7	1	0	
6	Ch.	0	0	1	1	
7	Ch.	0	1	1	1	
8	Ch.	3	2	2	4	
9	Ch.	2	2	0	4	
10	Ch.	0	0	1	5	
11	Ch.	1	5	0	1	
12	Ch.	1	3	1	1	
In	some.	18	46	14	26	